THE ANALYSIS OF ALL THE EPISTLES OF THE NEW TESTAMENT.

Wherein the chiefe things of every particular Chapter are reduced to heads, for help of the Memory; and many hard places explained, for the help of the Understanding.

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To the READER.

WEE need not runne to the numerous *Catechiſmes* and *Bodies* of Divinity, to learne our *Creed*, and the *Ten Commandments*, (*i.*) to know our Duty towards God and man. If there were no Theologicall *Syſtems* in the world, the *Principles* of Religion might be all found in theſe *Canonicall* Epiſtles: For other Divinity Treatiſes are but ſo many *Copies*. theſe are the *Originall*. In theſe Apoſtolicall Tracts we have our Divinity at the *firſt hand*, in others at the *ſecond*, *third*, *fourth*, *&c.* One peice of gold containeth in it the worth and value of many peices of ſilver: So doe theſe *Golden* Epiſtles containe in them the ſubſtance of many thouſand

Volumnes of Divinity. Here we may meet with *Schoole-Divinity* in the Determination of many *Controverſies*; as concerning *Juſtification* betwixt the Jewes and Chriſtians; concerning their Prieſthood and our Saviours; &c. Here alſo are *Caſes of Conſcience*, concerning abſtaining even from lawfull things, to avoid *ſcandall*; as of eating of meats, &c. And not onely theſe, but alſo *Eccleſiaſtitall Policy* in Church diſcipline, concerning the *Excommunication* of ſcandalous perſons. &c. And for our *Devotion*, we need not goe farre for the *Practice of Piety*; here we have it: *Juſtification* and *Sanctification* are *chained* together in theſe Epiſtles; none of them begin with a *Doctrine* of *Juſtification*, which doe not conclude with an *Application* of an *Uſe of Exhortation* to *Sanctification* and holineſſe of life, leaſt any ſhould thinke *Faith* not to be ſo much the *Devotion* of the *Heart*, as the *Fancy* of the *Braine*. Here we have rules concerning our *Thoughts*, that they ſhould be pure, humble, &c. Concerning our *Diſcourſe*, that it ſhould be meek and profitable to others: &c. And concerning our *Actions* to others, that they ſhould have in them *Juſtice* and *Equity*: And generally concerning all theſe *three*, that they ſhould be all ſeaſoned with *Charity*. *Ariſtotles Ethicks* are here *Chriſt'ned*, in

in being refined from the droſſe of *Heatheniſme*. *Lypſius* did adviſe one to reade *Senecaes* Epiſtles, *Lege Senecam* (ſaith he) *firmabit te contra omnes lapſus*: But he might have given better advice, if he had bid him reade the Epiſtles of the Apoſtles: Theſe are they that will keepe a mans *head above water* in all conditions. *Senecaes* comforts in affliction did but depend upon the weake *Reed of naturall reaſon*, but the Conſolations of the Apoſtles are grounded upon the *ſtrong Rocke* of *Faith*.

I here preſent unto you the *Analyſis* of the *Canonicall Epiſtles*, as moſt befitting them, for the *ſeeming abruptneſſe of the ſtyle, and the non-dependance of much of the matter in them, together with the variety thereof*; wherein I have Analyzed every *particular* Chapter *diſtinctly* by it ſelfe, not *caſting* the Epiſtles into a *Generall ſumme*; in medling with a Generall Analyſis, which ſome have done already: And withall I preſent my earneſt adviſe, to uſe the ſame method in moſt of your *readings*; that is, to reduce whatſoever you reade in any choice Booke, but eſpecially the beſt of all Bookes (the *Bible*) to the moſt *materiall* heads. This way will be the beſt *Art of Memory*, and will ſupport it more then thoſe

Cells which the *Memoriſts* have deviſed to place the *Species* of ſo many things in. Famous *Ariſtotle* tooke the ſame courſe, in reducing all the numerous *Individuums* in the world to certaine *Claſſes* and *Common places*, (*i.*) the *Tenne Predicaments*. A burthen being well *packed* and truſſed up into a little compaſſe, is the eaſier to be carried, which otherwiſe will oppreſſe the Bearer.

And, according to my firſt intention (when I undertooke this worke) the Analyſis is ſhort and perſpicuous, to *helpe* the memory; and not *wyre-drawne*, and ſtretch'd out too farre, to *confound and perplex it*. To *Analyze* and *reſolve* things into little, and minute parts, would be rather to play the *Chymiſt*, then *Divine*. Therefore the Analyſis of every Chapter doth conſiſt of a few *heads*; it is not a *Hydra*, of many *heads*.

I have alſo, in this Analyſis, briefly explained many hard places; and given you ſome *glympſe* of that *light*, which you will find more *diffuſed* in the beſt Interpreters. All which I did firſt for my *owne* benefit, and now doe communicate for *yours*.

The

To the Reader.

The Lord of Heaven grant, that this worke begun and ended by his gratious assistance, may be for the advantage of us both.

From my Study in Magd: Coll: Oxon. *May* 11. 1652.

JOHN DALE.

The

The Analyſis of the Epiſtle of Saint PAUL to the ROMANES.

CHAP. I.

1. S. *Paul's calling* to the Miniſtry v. 1. Concerning which
   1. His zeale and fervency *in it*.
   2. The object *of it*, *viz.* the Goſpell. v. 1. Wherein
      1. The benefit of it, in being the meanes of ſalvation. v. 16.
      2. The neceſſity; becauſe the wrath of God being denounced againſt all unrighteouſneſſe; there is no ſalvation without it. v. 18.
   3. His affection to the Romanes, in deſiring to viſit them to inſtruct them. v. 10.
2. The ſinnes of the Gentiles; and in them,
   1. The occaſion, *viz.* Gods deſertion. v. 24. 26.
   2. Their nature, which was againſt *nature*, as Inceſt. v. 26.
   3. Their aggravation; and that in two things; In being
      1. Againſt knowledge. v. 21.
      2. Committed with delight. v. 32.

CHAP. II.

1. The Universall Corruption of mankind, in that the very Magistrates that punish sinne, are guilty of it. v. 1.
2. Its abuse of Gods patience. v. 4.
3. The tenure of the Law; which is
   1. Life to the keepers of it. v. 7.
   2. Death to the breakers of it. v. 8, 9.
4. The impartiality of Gods justice in sparing no sinners, whether Jewes or Gentiles. v. 11.
5. A Reproofe of the Jewes vaine confidence, in thinking the bare outward profession sufficient for their justification. v. 17. 19. 21. 28.
6. The aggravation of their punishment, from their greater measure of knowledge. v. 21, 22, 23.

CHAP. III.

1. *Pauls* vindication of himselfe from the aspersion of encouraging men to sinne. v. 8.
2. His accusation of the Jewes of sinne, notwithstanding they were Gods peculiar people. v. 9.
3. His proofe of it, out of the Psalmes, concerning the generall sinning of all. v. 10, 11.
4. His doctrine of justification by faith. v. 28.

CHAP. IV.

The prosecution of the doctrine of justification;

1. Positively: That it is by faith; which he confirmes,

1. By

1. By reasons; which are
   1. Because it is of free grace. v. 4.
   2. Because the promise was made through Faith. v. 13.
2. By proofe out of the Psalmes; where it is said, that our sinnes are forgiven, and therefore not satisfied for by workes. v. 6, 7.
3. By the example of *Abraham*, who was justified for beleiving the promises of God. v. 13.

2. Negatively;
   1. That it is not by workes; for then
      1. We might glory in them. v. 2.
      2. The reward would be a debt.
   2. That Circumcision doth not conduce to it; because *Abraham* was justified when he was not circumcised. v. 11.

CHAP. V.

1. The *Character* of a faithfull man, who hath
   1. Peace of Conscience. v. 1.
   2. Accesse to God. v. 2.
   3. Joy in tribulations. *ibid.*
   4. Patience. v. 3.
   5. Experience. v. 4.
   6. Hope, which is grounded upon Gods love, which he shewed in sending his Sonne to dye for us,
      1. Who were unable to raise our selves. v. 6.
      2. Unworthy of his love, in being his enemies. v. 10.
2. The *Charter* whereby he holdeth all these graces, which is a reconciliation with God, procured and

purchaſed for us by the merits of Chriſt Jeſus. *ibid.*

3. Our miſery by the fall of *Adam*, who tranſgreſſed againſt the Law of Nature, before the promulgation of the Law of *Moſes*. v. 13.

4. Gods mercy; in ſending his Sonne to be a propitiation for our ſinnes. v. 18.

CHAP. VI.

1. An inference from his former doctrine; wherein is,
   1. A prohibition to abuſe Gods mercy in ſinning the more, becauſe he is ſo mercifull to forgive; and that for two reaſons; v. 1.
      1. Becauſe it is againſt the order of Gods ſanctifying grace; whereby they that are dead to ſin, cannot in all common ſenſe live unto it. v. 2.
      2. Becauſe we are baptized unto newneſſe of life. v. 3, 4.
   2. The effects of Chriſts death,
      1. In taking away the guilt of ſinne.
      2. In taking away the ſtrength of it. v. 5. 6.
   3. The Analogy betwixt Chriſt and a Chriſtian, in
      1. Life. v. 4.
      2. Death.
   4. The diſparity betwixt
      1. The ſlavery of ſinne, wherein is force. v. 18.
      2. The ſervice of God, which is freedome. v. *ibid.*
2. An Exhortation to Chriſtian Warfare; wherein is his encouragement,
   1. In aſſuring the aſſiſtance of grace againſt ſinne. v. 14.
   2. In aſſuring a Conqueſt over it. v. *ibid.*

3. The

3. The benefit of Christian liberty:
   1. Sanctification in this world. v. 22.
   2. Glorification in the next. *ibid.*

CHAP. VII.

1. Sinnes *tyranny* before the death of Christ (signified by a Husband) over mans nature (signified by a Wife) v. 1, 2.
2. Sins *power* in the regenerate after his death; whereof we have,
   1. *Pauls humility*, in making himselfe the example of it. v. 18. 23.
   2. *Pauls piety*, in the detestation of it, and desire of freedome from it. v. 24, 25.
3. The Nature of the Law;
   1. Which doth *discover* sinne, and in that is *holy*. v. 7.
   2. Which doth *occasion* sinne, and in that is *not faulty*; because sinne being brought to despaire by the harshnesse of it, is provoked more and more. v. 8.

CHAP. VIII.

1. Consolation against despaire; because there is no condemnation to them that are in Christ Jesus. v. 1.
2. Consolation against dejection in affliction and persecution; in that all things worke for good to them that are in Christ Jesus. v. 28.

3. A description,
   1. Of Carnality: wherein is
      1. The effect of it, (*i.*) enmity against God. v. 7.
      2. The end of it, (*i.*) death. v. 13.
   2. Of the Spirituall life, and its benefits whereby the regenerate man,
      1. Hath everlasting life. v. 16.
      2. Is the Sonne of God; heire of God, &c. v. 17.

CHAP. IX.

1. *Pauls* excessive sorrow, even unto sinne, for the Jewes rejection; his owne *flesh and bloud*: which is the greater, because the meanes of their salvation was the greater. v. 1, 2, 3, 4, 5.
2. The election of the Gentiles, and rejection of the Jewes is confirm'd
   out of 1. *Hosea.* 2. *Esay.* v. 25. 27.
3. The causes of it, (*i.*) Gods meere pleasure, which he proveth
   1. By the example of *Jacob* and *Esau* v. 14.
   2. By the words of *Moses*, v. 15.
4. The Vindication of Gods honour in not electing all by proving that it is not
   1. Against Gods promise. v. 6.
   nor
   2. Against his justice. v. 14.
5. The End of Election and Reprobation, which is God glory:

1. F

1. For his mercy in saving some. v. 23.
2. For his justice in passing by others. v. 22.

CHAP. X.

1. A description of
   1. Legall justice.
   2. Evangelicall.
2. The difference of both, in that the
   1. *viz.* legall breedeth doubts. v. 6.
   2. *viz.* Evangelicall; taketh them away.
3. The graduall meanes whereby Evangelicall justice is acquired, which are,
   1. Preaching.
   2. Hearing.
   3. Beleiving.
4. The inexcusablenesse of the Jewes that did heare the Word.
5. *Isaias* his prediction,
   1. Of the Jewes rejection.
   2. Of the acceptation of the Gentiles; in which was,
      1. Gods mercy.
      2. Their unworthinesse of it, being but meane people. v. 19.

CHAP. XI.

1. A Conſolation to the Jewes, in giving them hopes of their reſtitution. v. 11.
2. A Caution to the Gentiles, not to be proud that they were elected, and the Jewes rejected. v. 18.
3. Reaſons againſt the totall ejection of the Jewes;
   1. From *Pauls* example. v. 1.
   2. From the example of *Elias*, v. 2. who both were Iſraelites. v.
   3. From Gods decree. v. 2.
4. Reaſons for their reſtitution;
   1. *A minori ad majus*: If the Gentiles which were ſtrangers were choſen, much more ſhall the Jewes, that were his owne people, be received againe.
   2. From the Prophecy of *Eſay*.
   3. From their parentage, becauſe they were the Children of *Abraham*. v. 16.
5. The Cauſe
   1. Of Election; Gods free mercy.
   2. Of Reprobation; infidelity.
6. His admiration of Gods mercy and wiſedome.

CHAP. XII.

The Apoſtle having in the former Chapters ſpoken of *juſtification*, he doth in this ſpeake of *ſanctification*, and of a good life; and exhorts us to duties;

1. Concerning God; in offering up our ſelves a living ſacrifice to him. v. 1.
2. Concerning the Church; that we be not high minded in doing any office in it. v. 3.

3. Con-

3. Concerning our ſelves; as to be patient in afflictions, &c. v. 12.
4. Concerning our enemies; whom he exhorts us,
   1. To forgive. v. 19.
   2. To relieve. v. 20.

CHAP. XIII.

Three Exhortations;

1. To ſubjection unto authority for three reaſons;
   1. Becauſe God is the Author of it. v. 1.
   2. Becauſe he is the revenger of diſobedience. v. 2.
   3. Becauſe he is the rewarder of obedience. v. 3.
   4. Becauſe government is for our good; and therefore we are bound in conſcience to ſubmit unto it. v. 4.
2. To charity; which comprehendeth all the duties of the ſecond table unto our neighbour. v. 8, 9.
3. To temperance, ſobriety, chaſtity, and other virtues, under the allegories of light, and garments, v. 12, & 14. and that becauſe we are under the Sunſhine of the Goſpell. v. 12.

CHAP.

CHAP. XIV.

1. A *reprehension* of two sorts of people for their dissention; which are,
   1. Some converted Jewes.
   2. Some converted Gentiles.
2. The matter of their dissention,
   1. Meates.
   2. Daies; whereof the Jewes not quite leaving off the observation of *Moses* his Law, made a difference after their conversion: but the Gentiles, making use of their Christian liberty, thought all meats and all daies alike.
3. *The Apostles holy endeavour* to compose their differences
   1. By advising of them to let every man enjoy his owne opinion in things indifferent. v. 5.
   2. By letting them know, that both parties did aime at Gods glory. v. 6.
   3. By telling them, how unlawfull it was to judge another mans servant; and much more for one to judge another uncharitably, when they were all Gods servants. v. 4.
   4. By shewing, how unfitting it was for them, who were to be judg'd one day, themselves to judge one another. v. 10.
4. A speciall charge to the strong in faith, not to eat to scandalize a weake brother, though all meats may lawfully be eaten. v. 15.
5. A *prohibition* to the weake in faith, not to eate any meat against conscience; though all meats may lawfully be eaten. v. 22, 23.

CHAP.

CHAP. XV.

1. The Apoſtles ſecond exhortation to a charitable tole-
ration of the weaker ſort in indifferent things. v. 1.
as a thing,
   1. Tending to edification. v. 2.
   2. Practis'd by Chriſt himſelfe, who did not
   onely beare infirmities, but reproaches.
   v. 3. And who was pleas'd to be a Ser-
   vant both to Jew and Gentile, to teach
   us to be ſerviceable one to another. v. 8,
   9, 10, 11, 12.
2. His modeſt Apology for writing to them; which was
not to inſtruct them, who were able to inſtruct one a-
nother. v. 14. But to be their Remembrancer. v. 15.
3. His office; a Doctor of the Gentiles: wherein is
   1. His holy ambition of being a new planter
   of the Goſpell where it was not before.
   v. 20.
   2. The power whereby he perform'd his
   office, which was God; to whom he gives
   the praiſe. v. 17. 19.
4. His love to the Romanes; in deſiring to ſee them.
v. 23.
5. His buſineſſe at *Jeruſalem*, which was to deliver the
Gentiles collection for the releife of the Jewes. v. 25.
6. His *prayers* for them, that they may be alike minded.
v. 5.
7. His deſire of *their prayers* for him, and the matter of
them. v. 30, 31.

CHAP.

CHAP. XVI.

1. A *Commendation* of some (whom he kindly desires to be remembred to) as for their good service,
   { 1. To the Church.
   { 2. To Churchmen, as *Phebe*, v. 1,2. and *Aquila*, and *Priscilla Mary*, &c.
2. A *discommendation* of others for their factious spirits, and the Character of them, v. 17, 18. against whom he exhorteth the Romanes to use much caution, because of their facility of nature to be seduced, v. 19. and doth encourage them against them by the promise of victory. v. 20.
3. A *Conclusion* of the whole Epistle, with a fervent recommendation of them all to Gods protection; and a hearty glorification of God. v. 23. 26.

The

The Analyſis of the Epiſtle of Saint PAUL to the CORINTHIANS.

CHAP. I.

1. The Apoſtles
   1. Salutation. v. 2, 3.
   2. Commendation for their proficiency. v. 4, 5.
   3. Reprehenſion for their factions and ſchiſmes. v. 11, 12, 13.
2. The cauſes of their ſchiſmes;
   1. The Miniſters vainglory, in ſtriving more to be eloquent, then profitable in their preaching.
   2. The peoples fond admiration of their Miniſters for their frothy eloquence.
3. The opinion of the Jewes and Greekes, that thought plaine preaching a diſhonour to the Goſpell; is confuted,
   1. By reaſon; becauſe Gods power would leſſe appeare in eloquence, then in plainneſſe of ſpeech. v. 17.
   2. By the example of Gods election, who makes choice of the fooliſh, v. 26, 27. for his owne glory. v. laſt.

CHAP.

CHAP. II.

1. *Pauls* practice of his doctrine of plaine preaching. v. 4. as most sutable to spirituall things. v. 13.
2. The subject of his preaching, (*i.*) Jesus Christ, his passion, &c. v. 2.
3. The dignity of the Gospell which he preach'd, which is wisedome. v. 7. Not,
   1. Humane, but
   2. Divine; above the capacity of the greatest Scholars and Philosophers in humanity. v. 8.
   3. No upstart thing, but of great antiquity. v. 7.
4. The meanes how it may be got; which is, the Revelation by the Spirit. v. 10.
5. The men that have this heavenly knowledge; not,
   1. The carnall men who slight, and scoff at it, as foolishnesse. v. 14. but
   2. The spirituall men, who onely discerne it. v. 15, 16.

CHAP. III.

1. The Apostles Apology for his plaine preaching. v. 2. because the Corinthians were not capable of higher matter.
2. His reproofe of their carnall divisions and factions, in idolizing severall men, as *Paul*, *Apollo*, &c. v. 3, 4.
3. His reasons, whereby he diswades them from their factions,

Becaus

Becauſe
1. They are but ſervants whom they ſo much runne after, and therefore not to be adored. v. 5. And *their* ſervants. v. 22.
2. They all worke the ſame worke, and therefore not one to be preferr'd to another. v. 9.
3. They are the Temple of God, which is not to be rent with factions. v. 16.
4. They are to have no Maſter but Chriſt, who is the foundation of all their doctrines. v. 11.

4. His advice to put away ſelfe conceit, as a maine hindrance to ſalvation. v. 18, 19, 20.

CHAP. IV.

1. Againſt the contempt of the Miniſtry, v. 1. which the Apoſtle dehorteth them from, as he did from the idolizing of them. C. 3.
2. The Apoſtles averſatiſſe from popularity, in that he did not care what the people ſaid of him. v. 3.
3. A double reprehenſion;
   1. Of the popular Preachers, who boaſted of their parts, as if they were not given them by God. v. 7.
   2. Of the people, for having too great a conceit of their owne perfection, whom he reproveth ironically. v. 8, 9, 10.
4. His pious endeavour to humble their high thoughts, by propoſing to them his example of enduring afflictions, v. 11, 12, 13. and his juſtification of his ſharp writing to them, becauſe he was their Father. v. 14, 15.
5. The two medicines that are to be uſed by every ſpirituall Phyſitian;

1. Le-

1. *Lenitives*, (*i.*) mild admonitions.
2. *Corrosives*, (*i.*) sharp reproofs. v. *ult.*

CHAP. V.

1. Of Excommunication; where we may observe,
   1. The end of it; the salvation of the soule. v. 5.
   2. The neglect of it; which is the cause of more infection. v. 6.
   3. The authority for it; which is Apostolicall. v. 3, 4, 5.
2. Of conversation with excommunicated persons which may be twofold;
   1. Familiar and intimate; and this is absolutely forbidden. v. 11.
   2. Naturall and civill, and this is lawfull, and cannot possibly be avoided. v. 10.
3. The incestuous mans punishment, decreed by the Apostle, v. 3, 4, 5. which is excommunication.
4. The Corinthians remissenesse in punishing him sharply reprehended. v. 2.

CHAP. VI.

1. Concerning the triall of suits and controversies, and of the Judges thereof; which are of two sorts:

1. Hea

1. Heathenish, which the Apostle dissuadeth the Corinthians from going to, for two reasons;
   Because 1. They are unjust. v. 1.
   2. They are unbeleivers. v. 2.
2. Christian, which he adviseth them to have. v. 1.
   Because 1. They shall judge the World. v. 2.
   2. They shall judge the Angels; and if such high things, then are they much more able to judge worldly matters of lesse consequence. v. 3.

2. The danger of dissention, which is, damnation, v. 2. and the cures for all law suits; which are, 1. Patience and Charity. 2. Meeknesse. v. 8.

3. Concerning Fornication; That
   1. It is not indifferent, as meats and drinkes. v. 13.
   2. It is to be avoided, because our bodies are,
      1. Members of Christ. v. 15.
      2. Temples of the Holy Ghost. v. 19
      3. Consum'd by it. v. 18.

CHAP. VII.

1. A resolution of some doubts propos'd by the Corinthians to the Apostle: As,
   1. That it was lawfull for Christians to marry. v. 2.

2. That it was unlawfull for any to put away his Wife, unlesse it were for fornication. v. 10.
3. That difference in religion cannot dissolve marriage; as appeares in the instance of the marriage of the faithfull with the unfaithfull. v. 12, 13, 14.
4. That wedlock is no hindrance to salvation, (as some of them thought) no more then any other calling, of circumcision or uncircumcision, slavery or freedome, &c. v. 18, 19, 20, 21, 22.
5. That no Woman is bound to live perpetually a Virgin. v. 25.
6. That singlenesse of life is more *convenient* not more *honest* then that of wedlock. v. 34.
7. That we must not addict our selves too much either to the profit or pleasure of any calling. v. 29, 30, 31.

CHAP. VIII.

A resolution of another Question of the Corinthians, concerning eating of meats offered to Idols; wherein are propos'd,

1. Two Objections;
   1. That there was no such thing as an Idoll, which was a meer fiction; and therefore it was no fault to eat meats offered to it. v. 4.
   2. That meats were indifferent, neither good nor bad; and therefore not unlawfull to eat them. v. 8.
2. An Answer to them both; That though there was but one God, v. 4. and that their Idols were nothing and

and though eating of meats were indifferent, yet if eating of such meats were offensive to the weaker sort of Christians, they were bound in charity to abstaine from them. v. 6. 10.

3. A Position; That Christian liberty is to be used no further then it may consist with Charity;
   least we sinne { 1. Against our weak brother. 2. Against Christ. v. 12.
4. His owne practice of this doctrine; He advised them to doe nothing but what he did himselfe. v. last.

CHAP. IX.

1. The Apostles willingnesse to forgoe *his* liberty, to move them to dispence with *theirs*, in abstaining from meats offered to Idols, that the weaker sort might not be offended; as in being content,
   - 1. To preach *gratis*, without maintenance from the Church, v. 11. which he proves to be due to the Ministry;
     - 1. From the Law of Nature; and this by two similitudes: taken
       - 1. From Warfare; that none is a souldier for nothing. v. 7.
       - 2. From Husbandry; that none keepeth a vineyard, nor feedeth a flock *gratis*. v. 7.
     - 2. From the Law of God. v. 9.
     - 3. From Naturall Reason; that Temporall things are to be paid for Spirituall. v. 11.
   - 2. To have no Wife. v. 5.
   - 3. To comply with all men to save their soules; to doe as they doe,

1, In matters indifferent, as Ceremonies. v. 19, 20, 21, 22.
Though not
2. In things absolute.

CHAP. X.

1. No priviledge for sinne, being Gods people, partaking of the Sacraments, &c. will no more free us from punishment, if we sinne, then it did our forefathers the Israelites. v. 1, 2, 3, 4, 5.
2. The benefit,
   1. Of bad example, to deterre us from sinne; as of the Israelites, whom God punished,
      1. For Idolatry. v. 7.
      2. For Fornication. v. 8.
      3. For Murmuring. v. 10.
   2. Of good example, to draw us to goodnesse; as of the Apostle Saint *Paul*, who did onely dissuade the Corinthians from meat offered to Idols (as he had done before)
      1. By his preaching; by shewing, that they could not communicate both with Christians and Infidels. v. 21.
      2. By his life; for he abstained himselfe, that he might give offence to none. v. last.

CHAP.

CHAP. XI.

1. Of Ceremonies in the Church which are not abolished by the Gospell.
   1. Concerning men, who are forbidden to be covered in the exercise of
      (1. Prayer. 2. Prophecy.) v. 4.
      Reason. Because it is a dishonour to Christ, who gave them liberty not to be covered, which signifies subjection.
   2. Concerning women, who are commanded to be covered, to shew their subjection to their Husbands. v. 5.
      Yet
   3. The superiority of the man should not make him contemne the woman. v. 11.
2. Of preparation for the worthy receiving of the Lords Supper; in which is forbid drunkennesse, whereof the Corinthians were guilty, v. 21. and a strict examination of our selves enjoyned. v. 28.
3. The end of the Lords Supper; which is, the memory of Christs death to satisfie for our sinnes. v. 26.

CHAP. XII.

Of Spirituall Gifts.

1. Their beginning, (*i.*) the Holy Ghost. v. 8, 9, 10, &c.
2. Their use, the edification of others.
3. Their abuse, (*i.*) ostentation, vainglory, and contempt of others that have not such great gifts, whereof the Corinthian were guilty.

4. Their difference: Some gifts are above others, as Faith, Hope and Charity, which were leſſe eſteemed by the Corinthians, then others.
5. The variety of them; as,
   1. The word of wiſedome and knowledge.
   2. Working of miracles.
   3. Prophecy.
   4. Divers kinds of tongues.
   5. Interpretation of them.

   } v. 10.
6. The Apoſtles advice to *ſuperiours* that have greater gifts, ſignified by the *eye*, v. 21. not to contemne thoſe that have leſſer. *ibid.*
7. His advice to *inferiours* that have leſſer gifts, ſignified by the *foot*, v. 15. not to envy thoſe that have greater gifts.

CHAP. XIII.

Of Charity.

The compariſon of it with other virtues, *viz.*

1. Eloquence. v. 1.
2. Prophecy.
3. A miraculous faith.

} v. 2

4. Martyrdome. v. 4.

Wherein doth appeare,

1. Their imperfection.
   1. In their dependance upon it. v. 1. unto v. 16.
   2. In their ſmall continuance. v. 8, 9, 10.
2. The perfection of Charity.

1. In

1. In duration; because it doth outlast all the rest.
2. In the markes of it; which are,
   1. Patience.
   2. Meeknesse.
   3. Freedome from envy. } v. 4
   4. Humility, with other virtues; from the 4. v. to the 8.

CHAP. XIV.

1. A Comparison of prophecy, and the tongues; wherein is maintained,
   1. Not the contempt of languages. v. 5. But
   2. The unprofitablenesse of them, if they want an interpreter; which is proved to be greater then the sound,
      1. Of inanimate things, as pipe, and trumpet.
      2. The voice of animate things, because these signifie something, and are understood. v. 7, 8, 10.
   3. The ignominy and disgrace of them, if not understood; because the users of them will be accounted Barbarians. v. 11.
   4. The testimony of Gods wrath many times by them; who often inflicts them as a punishment. v. 21, 22.

5. The confusion they breed in Divine Service; because they that hear them, and understand them not, cannot joyn in prayer. v. 16.
6. The excellency of prophecy; by reason of its
   1. Edification.
   2. Exhortation.
   3. Comfort.
   } v. 3.

2. A Direction concerning Church affaires:
   1. Concerning Prophets; who they should be.
      1. Not women; because that would shew a dominion over their Husbands. v. 34.
      2. Not above three in number, to avoid confusion. v. 29.
   2. Concerning prophecy; and in it,
      1. The manner of it; the Prophets must doe it successively, one after another, not all together; for that too would breed confusion. v. 31.
      2. The triall of it; which must be made by none but Prophets. v. 32.
   3. Concerning the rule of all Ecclesiasticall policy; which is decency of order. v. last.

CHAP. XV.

1. Of the resurrection of bodies; And
   1. Of Christs; which is proved against some amongst the Corinthians that denied it,
      1. By Scripture. v. 4.
      2. By ocular testimony of men of good credit:

1. The

- 1. The Apoſtles. v. 5.
- 2. Five hundred Brethren. v. 6.

2. Of Chriſtian; which is proved,
   1. By the reſurrection of Chriſt; which is the cauſe of ours. v. 22.
   2. By naturall reaſon; the ſimple plowman will teach us it, by ſhewing us the reviving of corn after it dyeth. v. 36.
   3. By ſhewing the abſurd and dangerous conſequences that would be, if there were no reſurrection; As
      1. All preaching would be to no purpoſe, and our faith too. v. 14.
      2. All preachers would be impoſters, for preaching that which never would be, and God himſelfe a lyar. v. 15.
      3. Taking up Chriſts croſſe, and all Martyrdome, would be madneſſe, if no reward in the next World. v. 30, & 32.
      4. The Epicures life would be the beſt, if no life to come, v. 38. and many other ſuch like conſequences.
2. The difference betwixt theſe bodies of ours, and thoſe that ſhall be raiſed: which will not be,
   1. In *ſubſtance*:
      But
   2. In *quality*; for the bodies raiſed ſhall be,
      1. Incorruptible. v. 42.
      2. Glorious, (*i.*) free from that rottenneſſe in the grave. v. 43.
      3. Strong, (*i.*) free from all ſickneſſes, &c. v. 43.
      4. Spirituall, (*i.*) free from all the naturall actions of eating and drinking, &c. v. 44.
3. The ſuddaine change of ſome that ſhall be alive at Chriſts ſecond coming. v. 51, 52.
4. The *Death of Death* triumph'd over. v. 55.

5. The

5. The bleſſed Apoſtles exhorration to them to ſtand faſt to that *Article of the Creed*, concerning the *reſurrection*, and not to be driven from it, by any perſwaſion of ſuch company that deny it. v. laſt, and 33.

CHAP. XVI.

The Cloſe of the whole Epiſtle;

1. With an Exhortation,
   - 1. Unto Charity; in releiving the poore brethren at *Jeruſalem*, v. 1. who were in want; Either,
     - 1. By famine, foretold by *Agabus. Act.* Or,
     - 2. By perſecution for religion.

     Unto which are two motives.
     - 1. The example of the Churches of *Galatia*. v. 1.
     - 2. The certain delivery of it by truſty men. v. 3.
   - 2. Unto a reverend eſteeme,
     - 1. Of *Timothy* for his Miniſtry. v. 10.
     - 2. Of the houſe of *Stephanus*, for two reaſons;
       - 1. Becauſe it was the firſt that was converted in *Achaia*. v. 15.
       - 2. Becauſe it was charitable to the diſtreſſed brethren. *ibid.*
   - 3. To beware of carnall ſecurity.
2. With an Apology and excuſe,
   - 1. For his ſtaying at *Epheſus*, for two reaſons; in reſpect,

1. Of

- 1. Of the opportunity he had of converting many thronging to the feast. v. 8, 9.
  2. Of his adversaries, that would grow stronger by his absence. *ibid.*
- 2. For not sending *Apollos*, who was in great esteeme amongst them. v. 12.

3. With a fervent expression of his love to them, in promising to give them a visit. v. 5, 6.
4. With a salutation,
   - 1. *Generall*, in the name of the Churches of *Asia*. v. 19.
   - 2. *Particular*,
     - 1. In the names of *Aquila* and *Priscilla*. ibid.
     - 2. In his owne name.
5. With a Benediction upon them. v. last.

The

The Analysis of the 2d Epistle of Saint PAUL to the CORINTHIANS.

CHAP. I.

1. The direction of this Epistle;
   - 1. To the Church at *Corinth*. v. 1.
   - 2. To the Saints in *Achaia*, where *Corinth* is the *Metropolis*.
2. The salutation in it. v. 2.
3. The Apostles thanksgiving,
   - 1. For his patience in affliction. v. 4.
   - 2. For his deliverance from it, v. 10. Of which he telleth,
     - 1. The quality, (*i.*) that it was so great, that he despaired of his life. v. 8, 9.
     - 2. The place; which was in *Asia*. v. 8.
     - 3. Gods intent in it; that in such extremity, he might put his whole trust in him. v. 9.
     - 4. The good he did others by it, following his example. v. 6.
4. The cause that others had to be thankfull, as well as he, for their deliverance; which was,

1. His ſincerity in all his wayes, without any ſelfe and by-ends. v. 12.
2. His fidelity to them. *ibid.*

5. His Apology and excuſe for the delay of his coming to them; the cauſe whereof was not
   1. His inconſtancy in breach of promiſe, v. 17. from whence his enemies did inferre, that he was alſo inconſtant in his doctrine; to which he anſwers in vindication of
      1. Himſelfe.
      2. *Timotheus.*
      3. *Sylvanus.*

      That
      1. The Goſpell of Jeſus Chriſt which they preach'd. v. 19.

      And
      2. The promiſes of God in him, v. 20. were unchangeable; not *yea and nay*, v. 18. (*i.*) without contradiction:

      But
   2. Partly his affliction.
   3. Partly his mild intent to ſpare them, v. 23. that they might amend before his coming, to prevent his ſeverity after his coming.

CHAP. II.

1. The Apoſtle declares,
   1. What was the *cauſe* of his ſorrow, *viz.* their not amendment. v. 1.
   2. What would be the *cure* of it, *viz.* their amendment. v. 3.
2. He perſwades them to Clemency in their Church diſcipline, in deſiring them to receive into their Church againe the inceſtuous perſon upon his repentance, whom they had by his order excommunicated. v. 6, 7.

3. He

3. He diſſwades them from rigour in their diſcipline, and too much ſeverity, leaſt the party puniſhed,
   1. Fall into deſpaire. v. 7.
   2. Leaſt Satan take advantage by that deſpaire. v. 10.
4. He gives thankes for the good ſucceſſe he had in his preaching, v. 14. whereby God is glorified; whether
   1. It *denounce* the ſharpneſſe of the Law againſt the wicked. v. 15.
   Or
   2. *Pronounce* the ſweetneſſe of the Goſpel to the godly. *ibid.*

Laſtly, He vindicates himſelfe from the aſperſions cast upon him, as if he had beene a Corrupter of God's Word, to frame it any way to pleaſe mens humours. v. laſt.

CHAP. III.

1. The Apoſtles freedome from vainglory caſt upon him by his enemies. v. 1.
2. His matter of true glory, that the Corinthians had received the Goſpell by his preaching, v. 3. wherein he ſheweth,
   1. Gods all-ſufficiency and goodneſſe in enabling him to be ſo good an inſtrument; and praiſeth his name for it. v. 5, 6.
   2. His inſufficiency. v. 5.
3. A Compariſon of the Law and Goſpell; which differ,
   1. In Operation; the Goſpell gives life, v. 6. the Law death. v. 7.
   2. In Duration; the Law was tranſito-

ry, but for a time, v. 11. but the Gospell permanent. *ibid.*

3. In manifestation, the delivery of the Law was obscure, v. 13. but of the Gospell, plain and perspicuous, *ib.* and that the Jewes, after the coming of the Gospell, did not see the mysteries of it was; Not
   1. Because a vaile was on the *Gospell*:
   But
   2. Because the vaile was on their *hearts*. v. 14, 15.

CHAP. IV.

1. The Apostles diligence. v. 1.
   And
2. His sincerity in preaching the Gospell, in using no dissimulation to gaine mens favours. v. 2.
3. The end of his preaching; which was,
   1. Christs glory. v. 5.
   2. His owne, to shew his wit and eloquence.
4. His vindication of the dignity of the Gospell, which he strongly maintaineth not to be disparaged;
   1. Because it was not understood of all, which was the fault of the *men*, not it. v. 3.
   2. Because it was delivered by contemptible men, v. 4. for therein did Gods glory more appeare.
5. His courage in suffering stoutly for the Gospell, v. 8, 9, 10. and in it his motives; which were,

1. The

1. The example of Christ himselfe, who
suffered the like. v. 10.
2. The hopes of being rewarded for it,
by raigning with him. *ibid.*
3. The peoples good. v. 15.

6. His comfort and support in affliction, in that he was
not cast downe. v. 8, 9, 10.
7. His comparison made betwixt
1. This life; whereof its
1. Miseries. v. 1
2. Shortnesse. v. 1
2. The next; and in it
1. The joyes a
glory. v. 17.
2. The continua
and perpetuity

CHAP. V.

1. A Consolation to those that suffer in a good cause
the doctrine of the resurrection, v. 1. wherein
Apostle speaketh of two sorts of bodies:
1. *Earthly*, and fraile, like a tabernac
that is set up for a time, and is soo
taken downe againe.
2. *Heavenly*, incorruptible, and perm
nent, v. 1. For the hope of havi
such a body, the godly doe not
1. Feare death,
but
2. Desire it. v. 4.8.

2. The meanes to attaine the blessed resurrection spoke
of, v. 1. which is, sanctification of life, v. 9. Where
unto are two Motives;

1. Th

2. The love of Christ, who died for us: for which great mercy we are bound in gratitude to live a holy life. v. 14, 15.

3. The Apostles profession of his integrity and sincerity in his calling; wherein he

1. Vindicates his reputation. v. 12.
2. Contemneth the scandalous reports raised upon him by his enemies, which cannot discourage him from his Ministry, v. 13. Of which Ministry he sheweth the dignity in two things;
   1. The authority of it; it is from God. v. 19.
   2. The benefit of it; it bringeth unto us good newes of our reconciliation with God, and of righteousnesse, which is not
      1. Inherent,
      But
      2. Imputative. v. 21.

CHAP. VI.

1. An Exhortation, not onely,
   1. To the *profession*,
   But
   2. To the *practice* of what they had learn'd of him, v. 1. for three reasons;
      1. Because they had a faire opportunity for it, v. 2. the Apostles living amongst them.
      2. For avoiding the scandall that might be cast upon them by the Heathen, v. 3. if they should be onely formall Professours.

3. Becauſe they had his example for it, *ibid.* wherein is preſented a Catalogue of virtues neceſſary for all, but eſpecially for a Miniſter; As,

1. The virtue for *ſuffering ill*, viz. *Patience*, which is exerciſed with theſe evils;
   1. Afflictions,
   2. Neceſſities, } v. 4.
   3. Diſtreſſes,
   4. Stripes,
   5. Impriſonments,
   6. Tumules,
   7. Labours,
   8. Watchings, } v. 5.
   9. Faſtings.
2. The virtues for *doing well*; As,
   1. Chaſtity,
   2. Knowledge,
   3. Gentleneſſe, } v. 6.
   4. True love.
   5. Speaking the truth.
   6. Conſtancy;
      1. Not to be *puft up* on the right hand with *proſperity*, as with praiſe.
      2. Not to be *caſt down* on the left hand with *adverſity*, as with ſcorne and contempt. v. 7, 8.
   7. Contentednesſe. v. 9, 10.

2. A Dehortation;
   1. *Before which* he
      1. Tells them his *plaine affectionate dealing* with them by way of preface. v. 11.
      2. Their *ungratefull dealing* with him, in not ſhewing the like affection. v. 12, 13.
   2. *In which* he forbids them to keepe company with Idolaters, v. 14. as men that were unworthy of their company, and as inferiour to them, as
      1. Righteouſneſſe is to unrighteouſneſſe, *ibid.*
      2. Light to darkneſſe. *ibid.*
      3. *Belial* to Chriſt; and unbeleivers to beleivers. *v.* 15.
      4. Idols to the Temple of God, which they were. v. 16.
3. The benefit which they will have by leaving of Idolatrous company, (*i.*) Gods favours: who will be
   1. Their Father:
      And
   2. Owne them for his Children. v. laſt.

CHAP. VII.

1. An Exhortation to purity, to teſtifie our thankfulneſſe for the grace received,

1. Inward;
2. Outward; in abstaining from Idolatrous company, which pollutes the flesh. v. 1.

2. His love to them; wherein
   1. The extent of it, *to live and dye with them.* v. 3.
   2. An excuse for writing so sharply to them in his former Epistle, being moved to do so, out of love, and not malice. v. 8.

3. His sorrow; and
   1. Its *Cause*; which was,
      1. The troubles by his adversaries, Jewes and Gentiles *without.*
      2. His feares *within*, for the weaker sort, least they should be either dejected or seduced. v. 5.
   2. Its *Cure*; which was,
      1. His joyfull meeting with *Titus*, v. 6. whom he sent to Corinth.
      2. The good newes by *Titus* of the effect of his former Epistle, in their amendment, and sorrow; which was not
         1. Worldly,
         But
         2. Godly. v. 9.

         The effects whereof were
         1. Carefullnesse.
         2. Holy indignation for their sinnes.
         3. Feare, zeale, &c. v. 11.
      3. Their kind usage of *Titus* v. 13.

4. His commendation of them to *Titus*. v. last.

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CHAP. VIII.

1. An Exhortation to Charity, in releiving the poore Saints at *Jeruſalem*;
   - 1. By the example of the Macedonians, v. 1. who being poore and afflicted, gave,
     - 1. Chearfully of their owne accord. v. 3.
     - 2. Beyond their ability. *ibid.*
     - 3. Beyond his expectation. v. 5.
   - 2. By the Commendation of their virtues, as utterance, knowledge, &c. v. 7.
   - 3. By the example of Chriſt, who out of charity became poore for our ſakes. v. 9.
   - 4. By the example of what they themſelves had done formerly. v. 10.
2. The Qualification of their charity; which muſt be exerciſed,
   - 1. Chearfully. v. 12.
   - 2. Not beyond our ability. v. 13.
3. His great expectation and encouragement of their charity, by ſending men of great note and integrity to receive it; as,
   - 1. *Titus* his fellow-labourer. v. 23.
   - 2. Saint *Luke*.
   - 3. *Sylas* (as is ſuppoſed) whom he deſires may be kindly uſed by them. v. laſt.
4. His Care,
   - 1. Of a good conſcience.
   - 2. Of a good name. v. 21.

   Leaſt if he went himſelfe, he might be ſuſpected to doe it, to enrich himſelfe.

CHAP. IX.

The Continuation of his Exhortation to Charity; wherein he,

1. Commends their forwardneſſe, to make them the more ready to give. v. 2.
2. Excuſeth his earneſtneſſe with them for it, and his ſending the brethren to gather it; not as if
   1. He doubted of their Charity; (
   But
   2. Leaſt
      1. He ſhould ſuffer in his cre dit, which lay at the ſtak for commending them, if they did not doe it. v. 3.
      And
      2. The Macedonians (i whom he had commend them) ſhould find them u prepared. v. 4.
3. Exhorteth them not to give,
   1. Grudgingly:
   But
   2. Chearfully, v. 7. whereby they wou
      1. Pleaſe God. *ibid.*
      2. Honour God. v. 13.
      3. Benefit themſelves; in that rel ving the wants of others, th would not be poor themſelves, ſome of them did either *fear* or *p tend*) ſo that it would be both,
         1. For their *temporall* go for God would give the both,

1. *Neceſſaries for themſelves.* v. 8.
   And
2. *Over and above, to releive others.*

And

2. For their *ſpirituall good*, and their honour; in that thereby they would have,
   1. The good report of the poore people for their obedience to the Goſpell in practiſing Chriſtian duties, and eſpecially that of Charity. v. 13.
      And
   2. The prayers of the poore, for the continuance of Gods grace unto them. v. 14.

CHAP. X.

1. The ſcornfull and ſcandalous reports raiſed againſt the Apoſtle by the falſe prophets, who falſely judged
   1. His humility, and meekneſſe of his preſence, to be abiectedneſſe of mind, and want of courage.
   2. His ſeverity againſt vice, to be pride and tyranny, v. 1. and that he was more daring at a diſtance with his *pen*, then he durſt be amongſt them with his *tongue*. v. 10.
      And
   3. Cenſured him, as guilty of carnall popularity, and oſtentation, and vainglorious boaſting. v. 2. 13.

2. The Apoſtles defence of himſelfe againſt their unjuſt aſperſions; wherein

1. *His integrity* is cleared, and *their ſlander*, concerning his carnality, anſwered; in that his imployments were not, 1.
   1. Carnall,
   But
   2. Spirituall; and that his Miniſtry
      1. Required much paines and labour, being a warfare. v. 4.
      2. Had in it much power,
         1. To pull downe the ſtrongeſt ſinners. v. 5.
         2. To puniſh the moſt obſtinate ſinners. v. 6.
2. His courage and Chriſtian valour, in that he durſt be as bold amongſt them *to their faces*, as he was in his letters to them, 2.
   v. 11. and thereby confutes another aſperſion, that he was cowardly and timerous.
3. A Reproofe of their vainglory,
   1. In meaſuring all by themſelves. v. 12.
   2. In thruſting themſelves into the places where the Apoſtles had beene before; and bragging that the people were converted by them. v. 14.
4. A Juſtification of himſelfe, not to be vainglorious; becauſe he did glory, 3.
   1. Not *beyond his compaſſe*, in other mens labours (*i.*) in the Churches which others had founded; but which he had founded. v. 15.
   But
   2. In the Lord, whoſe praiſe is onely to be regarded. v. 17, 18.

CHAP. XI.

1. His Commendation of himſelfe; which was not
   - 1. Voluntary, out of fooliſh vainglory;
   - But
   - 2. Forced,
     - 1. For the vindication of his
       - 1. Perſon.
       - 2. Miniſtry,

       from the contempt which would have befalne both, through the ſlanders and aſperſions of his adverſaries, if he had beene ſilent.
     - 2. For preſerving the Corinthians from being ſeduced by thoſe calumnies. v.3.
2. His diſcommendation of the Corinthians,
   - 1. For their credulity; in being too much led away with the falſe prophets, as if they preach'd a better Saviour, or a better Goſpell then he. v. 4.
   - 2. For their undervaluing him for undervaluing himſelfe, in preaching for nothing amongſt them, which rather deſerv'd their reſpect. v. 7.
   - 3. For their ſlavery and patience under the tyranny of falſe teachers, v.20. and impatience at his juſt ſeverity.
3. The matter of his Commendation.
   - 1. His birth and deſcent, wherein he is equall to the falſe teachers, which they boaſted ſo much of v. 22.
   - 2. His Miniſtry, wherein he excelled them,

1. In

1. In his owne *passion*, by being
   1. Afflicted in body;
      1. Inwardly, by hunger and thirſt. v. 27.
      2. Outwardly, by
         1. Whips. v. 24.
         2. Impriſonment. v. 23. And
         3. Gold and nakedneſſe. v. 27.
   2. Afflicted *in mind*, with cares, and taking thought for the Church, leaſt it ſhould any way miſcarry. v. 28.
2. In *his compaſſion* and pity, when others ſuffered. v. 29.

CHAP. XII.

1. The Continuation of the *forced commendation* of himſelfe; wherein is,
   1. His modeſty, in not naming himſelfe, but ſpeaking, as if ſome other had ſeen the viſion. v. 2.
   2. The matter of his commendation, which was greater then any he had formerly named, *viz.* a Revelation to him in the third Heaven. v. 4.
2. Gods great mercy towards him in preſerving him
   1. From being puffe up with pride for ſeeing ſuch a ſight, v. 7. by ſuffering him to be tempted.
   2. From being caſt downe and overcome,

1. By

1. By the temptation; by giving him sufficient grace to resist it. v. 9.
2. By persecution; which he did not onely,
   1. Suffer patiently,
      But
   2. Delight chearfully in. v. 10.

3. A Vindication of himselfe; wherein he proves himselfe to be,
   1. A true Apostle, by the miracles which he did, &c. v. 12.
   2. A diligent Apostle, by their proficiency under him. v. 13.
   3. An Apostle free from Covetousnesse, by his preaching to them *gratis*, for nothing; and not seeking for gaine amongst them: Either,
      1. By himselfe;
         Or,
      2. Craftily by others whom he sent amongst them, (as they falsely reported) v. 16, 17.
   4. A loving Apostle, in being willing to spend his life for them, v. 15. whose love to them is expressed in his feare
      1. For their miscarriage. v. 20.
      2. For having cause to be severe with them for it. *ibid*,
      3. For being afflicted with grief for their not amendment. v. 21.

1. His

CHAP. XIII.

1. His threatning to exerciſe his Eccleſiaſticall power in puniſhing ſome ſtubborne ſinners, who
   - 1. Were no better for his frequent inſtructions, both
     - 1. In his preſence,
     - And
     - 2. In his abſence by letters. v. 2.
   - 2. Slighted and deſpiſed his threatning, as if he could not doe what he threatned, and ſo contemn'd not onely
     - 1. *His power*;
     - But
     - *Chriſts power* in him, v. 3. which contempt neither
       - 1. Chriſt in his humane nature. v. 4.
       - Nor
       - 2. He in his Miniſtry was free from, *ibid.* yet was willing to undergoe it, and endure any diſgrace, ſo that they might amend, and give him no cauſe to exerciſe his power. v. 7. 10. which was given him by God, not to puniſh
         - 1. Good men. v. 8.
         - But
         - 2. Bad.

And not to
- 1. Deſtroy,
- But
- 2. Edifie. v. 10.

2. His

2. His prayer and requeſt,
   1. *To them*,
      1. To get knowledge to cure their ignorance. v. 11.
      2. To get courage to cure their puſillanimity in afflictions. *ibid.*
      3. To get love to cure their factions and diviſions. *ibid.*
   2. *For them*. v. 14.

The

The Analysis of the Epistle of Saint PAUL to the GALATIANS.

CHAP. I.

After the inscription of the Epistle in the name of himselfe, and his brethren, v. 1, 2, we may observe,

1. His Salutation; and in it,
   1. The benefit of Christs death (*i.*) remission of sinnes. v. 3, 4.
   2. The thankfullnesse of the Apostle for it. v. 5.
2. His Reprehension,
   1. Of the Galatians;
      1. For their inconstancy, in falling off from the Gospell.
      2. For their unthankfulnesse, in falling off from Christ, who had received them into favour. v. 6.
   2. Of their false teachers.
      1. For their going about, by maintaining justification by the works of the Law, and not by faith, to overthrow the Gospell; which he affirmeth to be unalterable, Either

1. By men,
Or,
2. By Angells. v. 8, 9.

2. For their vilifying his person, the better to bring in their false opinions, by saying that he was not ordained a Minister by God, as the other Apostles were; which the Apostle confuteth, by affirming, that he received not the Gospell,

1. In an ordinary way by men. v. 11.
But
2. In an extraordinary way, by revelation from God, v. 12. and this he justifieth,

1. By Arguments; that the Gospell was not taught him, either,

1. At *Jerusalem*; for he went not up thither to them which were Apostles, v. 17. to be taught by them; and his going to *Peter* there, was onely to *visit him*, not to *learne of him*, for he stayed but 15 dayes. v. 18.
Or
2. Of the Churches of *Judea*, for he was not

1. Knowne to them by face, v. 22. and therefore could not learn of them:
But
2. Onely knowne of

them

them by name who ha
heard of his condition
both
1. Before his con-
version. v. 23. And
2. After it, for which
they praised God
v. last.

CHAP. II.

He proceedeth in the Argument of vindic 2.
ting against the aspersions of false teachers,
1. *The dignity of his person*; that he was not (as they fal
ly reported) inferiour to the other Apostles;
1. Because his going to *Jerusalem* with
tus and *Barnabas*, v. 1. was
1. To acquaint them with the s
cesse of his preaching amongst t
Gentiles. v. 2.
And not
2. To learn any thing of them. v.
2. Because he reproved *Peter*, (whi
shewed he was not inferiour to hi
v. 11. for his dissimulation and halti
betweene two opiuions, *viz.* Jewish a
Christian; which proceeded not
1. Out of errour of judgement;
But
2. Out of passion, (*i.*) feare; and t
not

1.

1. Of danger; But
2. Of giving offence and ſcandall to the Jewes, v. 12. which occaſioned,
   1. A greater ſcandall both to the Gentiles, and Saint *Pauls* doctrine of Chriſtian liberty from Circumſion.
      And
   2. A Revolt of many by his example, as *Barnabas*, &c. v. 13.

2. *The dignity of his doctrine*; wherein,
   1. The quality of it; that it was not contrary to what the other Apoſtles taught, as was objected;
      1. By their not forcing him to circumciſe *Titus*. v. 3.
      2. By the teſtimony and approbation which Saint *James* and Saint *John* gave unto him of his preaching. v. 9.
   2. The Matter of it, (*i.*) Juſtification; which he proveth,
      1. Negatively; not to be by the Law. v. 16.
         But
      2. Poſitively; to be by faith. *ibid.*
   3. The Conſequence and effect of his doctrine of juſtification by faith; which doth not tend;
      1. To the encouragement of ſinne.
         But
      2. To ſanctification of life; which followeth juſtification by faith. *ibid.* and v. 18.

2. In ſhewing the abſurd conſequence of the Doctrine of Juſtification by Workes; for if that were true, Men would be their owne Saviours, and there would be no need of having Chriſt to be our Saviour. v. laſt.

CHAP. III.

1. The inconſtancy and ſottiſhneſſe of the Galatians, in falling off from the Goſpell; for which he blames them the more, becauſe
   - 1. They had a perfect and clear knowledg of the Goſpell. v. 1.
   - 2. They had the benefits by it, which were the gifts of the Spirit, to confirme the truth of the Goſpell to them; *viz.*
     - 1. Regeneration. v. 2.
     - 2. Power of doing miracles. v. 5.
   - 3. They ſuffered perſecution for it; and to forſake that doctrine they ſuffered for was folly. v. 4.
2. His Doctrine of Juſtification by Faith, (from which they were ſeduced by falſe teachers) which he proves to be true doctrine,
   - 1. From the example of *Abraham*, who was juſtified by faith, v. 6. and was a Father
     - 1. Not onely to thoſe that were carnally and lineally deſcended from him, (*i.*) the Jewes, which they bragged much of:
       But
     - 2. More eſpecially to all true believers, and ſo a Father to the Gentiles. v. 7, 8.

2. Fro

2. From the Scripture it ſelfe. *Hab.* 2. 4.
3. From the terrible and ſad effect of the Law, which is death. v. 10.

3. The Meanes of Juſtification, (*i.*) Chriſt who hath redeemed us,
   1. Not from the obedience *to*,
      But
   2. From the curſe *of* the Law, v. 3. which
      1. Did not diſanull and make void the promiſe made unto *Abraham*, v. 17. (as they objected)
         But
      2. Did ſerve as a Schoolmaſter,
         1. To curbe and keepe in ſubjection the Iſraelites, which were as children under it. v. 19. 23.
         2. To fit us (like Schoolmaſters, who traine up youth from ſmaller matters to greater) for greater; (*i.*) the receiving of the Goſpell, v. 24. which we ſhould not receive if we were not firſt made ſenſible by the Law both
            1. Of our ſinnes;
               And
            2. Puniſhment for them.
      3. Whoſe power and terrour did ceaſe at the coming of Chriſt. v. 25.

4. The End of our Juſtification by Chriſt was, to ſhew Gods great mercy, who ſuffered us to ſinne that he might ſhew mercy, v. 22. which mercy is without partiality, and not reſpecteth
   1. The perſon of any, either
      1. Of birth; Jew or Gentile.
         Or,
      2. Of ſex; Male or Female.
   2. The Condition of any, bond or free, rich or poore. v. 28.

CHAP.

CHAP. IV.

The Comparison of the Law,

1. To a *Tutour*; *under which we were*,
   1. As Children; subject to the ceremonies of it. v. 3.
   2. *From which we were* freed by God, who sent,
      1. His Sonne to redeem us. v. 5.
      2. His Holy Ghost to assure us of our redemption. v. 6.

Not: 1. Which Doctrine the Apostle advises them to embrace, and not to rely on the ceremonies of the Law, which are,
   1. *Weake*, and unable to do us any good.
   2. *Beggerly*, without the rich gifts of the Spirit. v. 9.

Not: 2. Here he takes occasion to speake,

1. Of *his true love to them*, expres'd
   1. In suffering affliction to preach the Gospell to them. v. 13.
   2. In telling them the plaine truth. v. 16.
2. Of *their love to him* (though unconstant) which they expressed,
   1. In rejoycing that he was their Minister.
   2. In being willing to part with anything, though as deare as an eye for his sake v. 15.
3. Of the false and dissembled love of their false Teachers, whose designe was onely,
   1. To get a name.
   2. To draw their affections from him v. 17.

2. To *Abrahams Bondmaid*, whose sonne was born to bondage, and after the flesh. v. 23.
3. Of *us to Isaac*, who was his sonne by *Sarah*, of the *promise*; where the Apostle concludes, that we are the sonnes of *Abraham* by faith, v. 28. though not descended from him according to *the flesh*; and that though
   1. We suffer persecution by false teachers of Judaisme, &c. v. 29.
   Yet
   2. This may be our comfort, that not they, v. 30. but we shall inherit. v. last.

CHAP. V.

He sheweth,

1. That *Judaisme*, in trusting to our owne workes, and fulfilling the Law, is not the way to salvation:
   1. Because to such Christ is no Saviour. v. 2.
   2. Because that using but one Ceremony of the Law, as Circumcision, doth bind us to the keeping of all; so that if we faile in one, we are guilty of death. v. 3.
2. That *Christianity*, in relying on Christ by faith, is the onely way to be justified, v. 5. to which doctrine he exhorts them to sticke close; And,
   1. Commends them for receiving it at the first, with so much chearfullnesse. v. 7.
   2. Sharply reproves,

1. Not ſo much the *Galatians*, as relapſing rather,
   1. Out of *weakneſſe*, then
   2. Out of *wilfullneſſe*.

   As,
2. The *falſe prophets*, by whoſe perſwaſions they were drawne from his doctrine, v. 8. who (though few) yet like *leaven*, did corrupt the whole Church, v. 9. and falſely ſlandered him for preaching Circumciſion, for reproving which he was perſecuted by the Jewes. v. 11.

3. That the doctrine of Chriſtian liberty doth
   1. Free them from the *rigour*, guilt and puniſhment of the Law:

      But not
   2. From the *obedience* to it; which muſt be expreſs'd in our love and charity one towards another: whoſe
      1. Effect conſiſteth in ſerving and helping one another. v. 13.
      2. Benefit appeares by conſidering the inconvenience of diſſention. v. 15.

4. That none can have the benefit of the death of Chriſt, but ſuch as,
   1. Have mortified the workes of the fleſh v. 24. whereof ſome appertaine,
      1. To *Luſt*; as,
         1. *Adultery*.
         2. *Fornication*.
         3. *Uncleanneſſe*.
         4. *Laſciviouſneſſe*.

         } v. 19.
      2. Others to *Gluttony*; as,
         1. *Drunkenneſſe*.
         2. *Too much eating*.

         } v. 21.

3. Other

3. Others to the *Soule*; as,
   - 1. *Idolatry.*
   - 2. *Witchcraft.*
4. Others to *Anger*; as
   - 1. *Strife.*
   - 2. *Seditions.*

   } v. 20.
5. To *Honour*; as
   Ambition, which is allwayes accompanied with
   - 1. *Detraction.*
   - 2. *Envy.*

   } verſ. laſt.

2. Have the fruits of the Spirit; as,
   - 1. *Love.*
   - 2. *Peace.*
   - 3. *Joy.*
   - 4. *Long-ſuffering.*
   - 5. *Gentleneſſe.*
   - 6. *Goodneſſe.*
   - 7. *Faith.*
   - 8. *Meekneſſe.*
   - 9. *Temperance.*

   } v. 22. 23.

   and walke, and order their lives according to the directions and actions of it. v. 25.

CHAP. VI.

1. Motives to make us uſe moderation and meekneſſe in reproving men that ſinne out of *infirmity*; which are
   1. The conſideration of our owne frailty, and aptneſſe to fall. v. 1.
   2. Chriſts command to ſhew our love in bearing one with another. v. 2.
   3. Humility, and not thinking highly of our ſelves. v. 3.

4. Selfe examination, in looking into our own faules, and not being too busy in prying into other mens. v. 4.
5. The Consideration of being judged for our owne actions, and not by comparing our selves with others. v. 5.

2. An Exhortation to Liberality,
   1. To the Ministry; not
      1. As a *Contribution of Almes*: But
      2. As a *Communication and payment of a due unto them.* v. 6.
   2. To all in want, but especially those of our owne profession, v. 10. wherein two virtues are commended;
      1. Perseverance, without giving over. v. 9.
      2. A diligent *watching for*, and *catching of* any opportunity of relieving them. v. 10.
3. An encouragement to this liberality, which is a promise of a large reward. v. 8, 9.
3. His affection to the Galatians, expres'd by writing this Letter with his *owne hand*, whilst others were written by *others*. v. 11.
5. His dis-affection,
   1. To the false Prophets; as being men that looked more,
      1. After the bare *ceremonies* of the Law, which they did presse upon others,
         1. To get the favour of the Jewes.
         2. To avoid persecution by them. v. 12. Then
      2. After the *substance* of it. v. 13.
   2. To their doctrine of Circumcision. v. 15.

6. His

6. His high esteeme of the death of Christ, and the benefits thereby (regeneration, &c. v. 15.) which makes him scorne, contemne, and no more care for the world, then for a *dead carcasse* hanging on the Gallows. v. 14.
7. His desire of quietnesse, and not to be any more troubled with oppositions of false teachers, as having suffered too much allready. v. 17.
8. His Benediction,
   1. In *generall*, on all those that stick close to his doctrine of justification by faith. v. 16.
   2. In *particular*, on the Galat: v. last.

The

The Analyſis of the Epiſtle of Saint PAUL to the EPHESIANS.

CHAP. I.

1. His *praiſe of God* for our Election; whereof the cauſe are,
   - 1. *Efficient*; Gods will meerly, not our deſerts. v. 5.
   - 2. *Materiall*; Chriſt Jeſus. *ibid.*
   - 3. *Formall*; the preaching of the Goſpel. v. 8, 9. whereby he makes it known to us.
   - 4. *Finall*; Gods glory. v. 6.
2. His *prayer to God* for their right underſtanding,
   - 1. Of their Redemption by Chriſt. v. 15, 17, 18. and inheritance of Heaven by him. *ibid.*
   - 2. Of Gods power;
     - 1. In raiſing their ſoules from the death of ſinne, by their converſion. v. 19.
     - 2. In raiſing Chriſt from the grave, and giving him, v. 20.
       - 1. The honour to ſit at his right hand. *ibid.*
       - 2. The power, rule, dominion and ſupremacy:

1. In

1. In *generall*; over all things. v. 21.
2. In *particular*, over the Church, wherein he is the *Head*, they the *Members*. v. 22, 23.

CHAP. II.

1. The state of an *Unregenerate man* before his conversion; who is,
   1. Wholly dead in sinne. v. 1.
   2. Led away by the temptations,
      1. Of the *World*.
      2. Of the *Devill*. v. 2.
      3. Of the *Flesh*. v. 3.

   Not: In this state, the Apostle ingeniously confesseth, that he was; and the Jewes themselves, as well as the Gentiles, before their conversion. v. 3.
2. The state of a *Regenerate man* after conversion; who is,
   1. Raised from that death of sinne, & sanctified by Christ. v. 5.
   2. Saved and justified,
      1. By his meer grace and favour, through Christ, *principally*. v. 7, 8.
      2. By faith, *instrumentally*. v. 8.

         And not,
      3. By any workes of his owne; for two reasons;

1. Because

1. Because it is Gods meer good pleasure to save him. *ibid.*
2. Because then he might boast, as if he were his *owne Saviour*. v. 9.

Not: 2. In this state he saith they are in; and have the greatest reason of all others to thanke God for it, as being formerly contemn'd for prophane persons by the Jewes for their uncircumcision, v. 11. and living

1. Without the knowledge of Christ. v. 12.
2. Without the priviledges of the Jewish Church, and the Covenant. *ibid.*
3. Without the true knowledge of God. *ibid.*

3. The *Pacification* and Agreement,

1. Betwixt the *Jewes* and *Gentiles*;
   1. In making them one Church. v. 14.
   2. In taking away the ceremonies which caused the differences betwixt them. 15.
2. Betwixt God, them and the Jewes, v. 16. whereby they have free accesse to God, v. 18. and have the honour to be his Church, which for dignity is called,
   1. Gods City. v. *ibid.*
   2. Gods Household. *ibid.*
   3. Gods Temple, which is built upon the doctrine of
      1. The Prophets.
      2. The Apostles. v. 20.

   whose foundation is Christ, who was the Peacemaker, and the Corner stone, *ibid.* which joyned the two walls together, (*i.*) the two different parties, Jewes and Gentiles.

CHAP.

1. Becauſe it is Gods meer good pleaſure to ſave him. *ibid.*
2. Becauſe then he might boaſt, as if he were his *owne Saviour.* v. 9.

Not: 2. In this ſtate he ſaith they are in; and have the greateſt reaſon of all others to thanke God for it, as being formerly contemn'd for prophane perſons by the Jewes for their uncircumciſion, v. 11. and living

1. Without the knowledge of Chriſt. v. 12.
2. Without the priviledges of the Jewiſh Church, and the Covenant. *ibid.*
3. Without the true knowledge of God. *ibid.*

3. The *Pacification* and Agreement,
   1. Betwixt the *Jewes* and *Gentiles*;
      1. In making them one Church. v. 14.
      2. In taking away the ceremonies which cauſed the differences betwixt them. 15.
   2. Betwixt God, them and the Jewes, v. 16. whereby they have free acceſſe to God, v. 18. and have the honour to be his Church, which for dignity is called,
      1. Gods City. v. *ibid.*
      2. Gods Houſhold. *ibid.*
      3. Gods Temple, which is built upon the doctrine of
         1. The Prophets.
         2. The Apoſtles. } v. 20.

      whoſe foundation is Chriſt, who was the Peacemaker, and the Corner ſtone, *ibid.* which joyned the two walls together, (*i.*) the two different parties, Jewes and Gentiles.

CHAP.

CHAP. III.

1. Saint *Pauls* impriſonment at *Rome* by the Jewes. v. 1.
   1. The cauſe of it, his preaching Salvation to the *Gentiles*, and their equality in Gods favour with the *Jewes*. v. 2. which was,
      1. Knowne imperfectly, and *darkely*, and but to a few, in former times. v. 5, 6.
      2. Revealed fully and *clearly* to him, who was ordained to preach to the Gentiles this Salvation. v. 8. which was procured by Chriſt. v. 11.
         1. By whom *principally* they have free acceſſe to God. v. 12.
         2. By faith *inſtrumentally*. *ibid.*
   2. The dangerous effect which was likely to follow upon it, (*i.*) their falling off from the Goſpell, by being diſcouraged by his ſufferings, which he endeavours to prevent,
      1. By his exhortation that they would not faint. v. 13. back'd with this reaſon, that his ſuffering was not
         1. A *diſgrace* to them,
            But
         2. An honour both to them and the doctrine he ſuffered for. *ibid.*
      2. By praying for a bleſſing upon his exhortation (as all Miniſters ſhould doe) and that God would give them,

1. Conſtancy,

1. Conſtancy, as might be like
   1. The rooting of a tree;
   And
   2. The groundworke of a building. v. 17.
2. Perfect knowledge of his love; as perfect as the knowledge which *Mathematicians* have of the *Quantity* of a thing, when they take the height, length and bredth of it. v. 18.

2. His patient bearing of his affliction; the ſign whereof is his praiſing of God; wherein he encourageth them to pray to him, by telling them of his goodneſſe in granting more then they can aske. v. 20, 21.

CHAP. IV.

An *Exhortation*,

1. In *generall*; to lead ſuch lives as the Goſpell which they profeſſe, requires. v. 1. (*i.*) to be Chriſtians; not
   1. In a bare name and profeſſion:
   But
   2. In nature and reality.
2. In *particular*; to certaine Chriſtian virtues; as,
   1. *Humility.* } *two twin Siſters.*
   2. *Meekneſſe.* }
   3. *Patience.* v. 2.
   4. *Love*; to which he perſwades them by theſe arguments;
      1. Becauſe they are all Members of the ſame Body, whereof Chriſt is the Head. v. 3.
      2. Becauſe

2. Becauſe they all hope for one and the ſame thing (*i.*) eternall life. *ibid.*
3. Becauſe they worſhip the ſame God, profeſſe the ſame religion, &c. v. 5,6.
4. Becauſe they cannot live one without another, by reaſon that no man hath all gifts beſtowed upon him, ſo that he doth not ſtand in need of the helpe of another mans gift; for Chriſt, after his aſcenſion, ſent the *Holy Ghoſt*, to give ſeverall gifts to ſeverall men, by making,
   1. Some *Apoſtles*.
   2. Others *Prophets*.
   3. Others *Evangeliſts*.
   4. Others *Paſtors* & *Teachers*.

   v. 7, 8, 9, 10, 11. All which gifts being given to benefit one another, v. 11. may ſtrongly move us to love and unity.

2. A *Compariſon* betwixt the Unregenerate and Regenerate man; wherein are,
   1. The markes and ſignes of the Unregenerate man; which are,
      1. Vaine opinions of God, and his worſhip. v. 17.
      2. Ignorance of God, &c. v. 18. (*i.*) blindeſſe of the underſtanding.
      3. Hardneſſe of heart. *ibid.*
      4. Stupidity, and ſenſleſſeneſſe of their ſinnes, v. 19. by reaſon of cuſtome.
      5. Diſorder of affections, and perverſneſſe of will. v. 19.
      6. The Aggravation of their ſins, (*i.*) taking delight in them. *ib.*

Not.

Not: From these courses he dissuades them.

2. The *markes and signes of the Regenerate*, which are called,
   1. The renewing in the Spirit. v. 22.
   2. Putting off the *old*, and putting on the new man. v. 23.
   3. A Conformity to Christ, *ibid.* which doth consist
      1. In righteousnesse, which is an obedience of the *first Table.*
      2. In holinesse, which is an obedience of the *second Table.* v. 24.

Are
1. *Concerning the tongue*; speaking of the truth, and wholsome discourse, without which there can be no civill society and commerce amongst men. v. 25. 29.
2. *Concerning the heart*;
   1. The moderation of anger. v. 26.
   2. The short continuance of it. *ibid.* least Satan draw us to hatred, murthers, &c. v. 27.
3. *Concerning the hands*;
   1. Their *innocency* and freedome from theft and deceit.
   2. Their *industry*, in labouring
      1. To maintaine themselves.
      2. To helpe others. v. 28.

4. Concerning

4. Concerning the *Passions*;
   1. Freedome from wrath and malice; whose effects are,
      1. Clamorous railing.
      2. Slandering and backbiting, whereby the holy Spirit is grieved. v. 30, 31.
   2. Love and Charity to all; not
      1. In shew onely;
         But
      2. In practice and action, in forgiving others, as God forgave us for Christs sake. v. 32.

CHAP. V.

A Continuance of his Exhortation,

1. In *generall*, to Christian duties; as,
   1. To Charity; the motives to it are the examples,
      1. Of God. v. 1.
      2. Of Christ. v. 2.
   2. To purity of life.
      1. In our *actions*, in avoiding
         1. The sinnes of *pleasure*, (i.) *fornication and uncleanneſſe*, v. 3. *drunkenneſſe*. v. 18.
         2. The sinnes of *profit*, (i.) *covetouſneſſe*, &c. *ibid.* because they are damnable sinnes. v. 5.
         3. Evill company; such as perſwade them, that fornication, and the other sinnes, are but small sinnes, v. 6, 7. whom we ought to reprove. v. 11.

2. In our *words*, in avoiding all discourse which is idle, unprofitable, filthy and scurrilous. v. 4.

Not: The Reasons for leading a good life, are

1. Because that they which were *darkneſſe* before their converſion, v. 8. being now *enlightned* by the Spirit to know good from bad, are bound to ſhew their thankfulneſſe to God in good lives. *New profeſſion requires new lives.*
2. The opportunity they have, which they muſt make uſe of, becauſe the times are likely to be worſe, by perſecution. v. 16.

2. In *particular*, to *Family duties*; as,

1. The *ſubjection* of the wife to the husband,
   1. Becauſe he is her head and ruler, as Chriſt is of the Church. v. 23.
   2. Becauſe her ſafety and protection doth depend upon him. *ibid.*
2. The *affection* of the husband to the wife,
   1. For Chriſt his ſake, who loved the Church, though ſhe was *deformed*, &c. to teach men to love their wives, though they have not all *lovely qualities* in them. v. 25, 26, 27.
   2. For his owne ſake; becauſe in loving his wife, which is a part of him, he loveth himſelfe, v. 28, 29. for they both are one, and a ſmall *pourtraicture* of that union betwixt Chriſt and his Church, which is not,

1. Carnall,

1. Carnall,
But
2. Spirituall, myſterious, above humane reaſon to conceive. v. 32.

CHAP. VI.

An Exhortation to more *Family duties:*

1. Of *Children to their Parents*, whom they muſt obey;
   1. Becauſe it is Gods command. v. 1, 2.
   2. Becauſe of the reward they ſhall have for it; this obedience being the firſt Commandment which hath the promiſe, *ibid.* of bleſſings; though not,
      1. Generall, as in the ſecond Command.
      Yet
      2. Particular, (*i.*) long life, &c. v. 3.
2. Of *Parents to their Children*, who are
   1. Forbid to deale too ſeverely with them. v. 4.
   2. Commanded to give them good education. *ibid.*
3. Of *Servants to their Maſters*, whom they muſt ſerve,
   1. Really, and heartily. v. 5.
   And not
   2. Hypocritically, and in outward ſhew onely:
   But
   3. In the abſence as well as preſence of their Maſters; nor onely to be *eye-ſervers*, in working onely whilſt their Maſter lookes on, v. 6, 7. And to this they are encouraged by a promiſe, that God will be a better *Paymaſter* to them for it, then their Maſters. v. 8.

4. Of

4. Of *Masters to their Servants*, who are commanded,
   1. Not to be too severe to them. v. 9.
   But
   2. Gentle, as knowing that they are *Servants* to God, as well as *Masters* to Servants. *ibid.*

2. To the maine Christian duty of *spirituall warfare*, v. 11. wherein he tells them,
   1. Their *Enemies*, (*i.*) Satan, and wicked men. v. 12.
   2. Their *Armes*.
      1. *Defensive*.
         1. *Girdle* of truth. v. 14.
         2. *Breastplate* of righteousnesse, (*i.*) a good conscience. *ibid.*
         3. The *Shoes* of Gospell-comfort against the stormes of persecution. v. 15.
         4. The *Sheild* of faith. v. 16.
         5. The *Helmet* of salvation. v. 17.
         6. Prayer;
            1. For the whole Church.
            2. For him who was a prisoner, that he might preach the Word boldly. v. 19.
      2. *Offensive*, (*i.*) the Sword of the Word. v. 17.
   3. Their *posture*, courage and diligence. v. 13.

3. His Care to acquaint them with his ſtate and condition, by ſending *Tychicus* to them; who was
   1. To tell them how *he did doe.* v. 22.
   2. To exhort them not to grieve too much for his impriſonment. *ibid.*
4. His uſuall Concluſion, with a prayer and bleſſing upon them. v. 23, 24.

The

The Analyſis of the Epiſtle of Saint PAUL to the PHILIPPIANS.

CHAP. I.

After his wonted Saluration, v. 1, 2.
The Apoſtle,

1. *Praiſeth* them,
   1. For their conſtancy in their profeſſion of the Goſpell, v. 5. in his abſence; which was his joy. v. 4.
   2. For their ſticking cloſe to him,
      1. In his *ſuffering* for the Goſpell.
      2. In his *acting* for it. v. 7.
2. *Prayeth* for them,
   1. For their knowledge; and this,
      1. *Speculative.*
      2. *Practicall*, and *experimentall.* v. 9.
   2. For their unblameable carriage,
      1. To God.
      2. To men. v. 10.
   3. For their piety, in doing good workes. v. 11.

3. Relates

3. Relates the ſtate and condition in which he was in, *viz.* his impriſonment at *Rome*; whereof he telleth the effect;

- 1. In reſpect of *others* who were converted, and made more reſolute by his ſuffering; whereby the Goſpell did the more increaſe. v. 12, 13, 14.
- 2. In reſpect of *himſelfe*, who
  - 1. Bore patiently
    - 1. His impriſonment.
    - 2. The preaching of the falſe Prophets to draw the people from him. v. 15, 16.
  - 2. Was ready to ſuffer more for Chriſt, whom he was confident *to gain by, both in life and death.* v. 20, 21.

4. He ſheweth his love of them, and their welfare in the deſire of the continuance of his life; Not

- 1. For his owne ſake; becauſe it would be better for him to dye to enjoy the joyes of heaven, then to live to endure more miſery. v. 23.

But

- 2. For their ſake, that he might live to doe them good; which he was confident he ſhould doe. v. 24, 25, 26.

Laſtly, Exhorteth them,

- 1. Not to diſhonour their profeſſion by bad lives. v. 27.
- 2. Not to be diſcouraged and drawne from it by any perſecution whatſoever, which would be

1. For the ruine of their persecuters.
2. For the good of them to whom God did vouchsafe this especiall favour; not onely, v. 28.
   1. To believe in Christ: But
   2. To suffer for him, as he had done. v. 29, 30.

CHAP. II.

1. An Exhortation, or rather an *adjuration*, as they expect to reape any benefit by Christ; and as they are members of the same mysticall body, &c. v. 1. to have
   1. *Loving and peaceable spirits*, whereby they may be all one, both
      1. In Opinions; And
      2. In affections, v. 2. which will be a great comfort to him in his affliction. *ibid.*
   2. *Publique spirits*, not regarding their own ends, but the good of others. v. 4.
   3. *Humble spirits*; whereby they may be conformable to Christ, whose Gospell they professe; whose humility was so great, that though he was a God, v. 6. yet he condescended so much below himselfe, as
      1. To take upon him our vile flesh. v. 7.
      2. To suffer the ignominious death of the Crosse, which was onely proper for bondslaves, v. 8. for which humility he was rewarded
         1. With

1. With power over all things. v. 9, 10.
2. With honour and praises from all tongues. v. 11.

4. To avoid carnall security, *by working out their salvation with feare and trembling*; v. 12. for this very reason, because they can doe no good thing of themselves. v. 13.
5. To take heed of murmuring and wrangling. v. 14.
6. To promote the Gospell, both
   1. By doctrine;
   And
   2. By life. v. 16.

2. His great care for them, testified,
1. By his intention to send *Timothy*,
   1. To know in what condition *they were in*. v. 19.
   2. To let them know in what condition *he was in*. v. 23.
   Whom he commends for a man of a *publique spirit*. v. 20.
2. By his intention to visit them himselfe. v. 24.
3. By sending *Epaphroditus* to them, who was sent by them to him with a contribution to supply his wants, v. 25. and got a dangerous sickness by taking such a long journey to him; and for whose recovery he praiseth God, because his death would have added affliction to his affliction, v. 27. and desires them to receive him at his returne;

1. With

1. With joy both for his recovery and returne.
   And
2. With an honourable respect for hazarding his life for bringing a supply to his necessity, which he calls *a worke of Christ*. v. 29, 30.

CHAP. III.

1. *The Doctrine*,
   1. Of the *false Prophets* (whom he exhorts them to avoid, as being
      1. Dogges, barkers against the Gospell.
      2. Evill workers, and maintainers of *Concision*, (*i.*) Schisme in the Church, rather then *Circumcision*, v. 1, 2) which doctrine was justification by the Law, and the carnall descent from *Abraham*.
   2. Of *the Apostle*, which is, *No confidence to be had in the flesh*, (*i.*) the carnall descent from *Abraham*, Ceremonies, and workes of the Law, and all other things without Christ, v. 3. which he did

1. Formerly,

1. Formerly, when he was a Jew, account great prerogatives and gaine. v. 7.

But

2. Now, being converted from Judaisme, he accounts hindrances and losses. *ibid.* and all things else in comparison of Christ, v. 8. for whom

1. He hath suffered much, and was content to doe so, so he might
   1. Be justified and saved,
      1. By faith in him. v. 9.

      And not

      2. By the workes of the Law, *ibid.* which he will not rely upon.
   2. Know him feelingly and practically, the power of his resurrection, v. 10. in raising him,
      1. Here *from the death of sinne, to the life of grace.*
      2. Hereafter *from the death of nature, to the life of glory.*
   3. Be conformable, and like unto him, in suffering for him. *ibid.*
2. Will suffer more; not thinking that enough which he hath done and suffered allready for him, no more then he that runs a race, regards the ground he hath runne over: but being (as he humbly confesseth) not fully perfect, he will not keepe at a stand, but will labour to be more perfect, v. 12, 13, 14. and exhorts them to doe the like; and

1. To

1. To follow,
   1. Him, as an *example*.
   2. The Word, as the *rule*.
      1. Of faith.
      2. Of life.
2. To avoid diſſention. v. 15, 16, 17.

2. *The life*,
   1. Of the *falſe Prophets*;
      1. Who mind nothing but earthy things; *the belly*, (*i*) profit and pleaſure.
      2. Whoſe actions will be their *ſhame*, and whoſe end their *deſtruction*. v. 18, 19.
   2. Of the *Apoſtle*, *and the converted Philippians* he writes to;
      1. Who mind heavenly things. v. 20.
      2. Whoſe end ſhall be a joyfull reſurrection to life everlaſting. v. laſt.

CHAP. IV.

1. An Exhortation,
   1. To them in *generall* (whom he ſpeakes to with many loving expreſſions) v. 1.
      1. To *perſeverance*. v. 1.
      2. To *courage*, and joy in afflictions. v. 4.
      3. To *meekneſſe and modeſty*. v. 5.
      4. To a *faithfull relying upon Gods providence*, for the ſupply of our neceſſities, without carting care. v. 6.

5. To

5. To a *conſtant endeavour to get all virtues neceſſary for a Chriſtian converſation*, v. 8. and practice of
   1. His doctrine.
   2. Life.
   } v. 2.

2. To ſome in *particular*;
   1. To *Enodias* and *Syntiche* (two women who had the office of Deaconſhip for the poore, who were at ſome variance) to be reconciled. v. 2.
   2. To the chiefe Paſtour of the Church (to whom he directed his Epiſtle to be communicated to the reſt) to be helpfull to ſome, that were his Aſſiſtants. v. 3.

2. A thankfull Commemoration and remembrance of their benevolence to him to ſupply his wants,
   1. Formerly, at *Theſſalonica*; which was the more commendable, becauſe they releived him, when he preach'd to others. v. 16.
   2. Of late, when he was priſoner at *Rome*, by *Epaphroditus*; for which he did rejoyce, not ſo much
      1. For his *owne* ſake; becauſe his wants were thereby ſupplyed, v. 17. becauſe he could have beene content, if they had ſent him nothing, as having learn'd the *Art of contentment* in all eſtates, as well of adverſity as proſperity. v. 11, 12.

But
2. For *their sakes*; because God would reward them for it. v. 17, 18, 19.

3. A Conclusion; and in it,
1. A Doxology, and praising of God. v. 20.
2. A Commendation,
1. From himselfe.
2. From others. v. 21.
3. A Benediction. v. last.

The

The Analyſis of the Epiſtle of Saint PAUL to the COLOSSIANS.

CHAP. I.

After his wonted Salutation,

1. His Thankſgiving, v. 3. and in it,
   1. The cauſe; which was,
      1. Their faith *in God.* v. 4.
      2. Their charity *to men.* ibid.
   2. The reaſon of it; becauſe they would obtaine eternall life. v. 5.
2. His praiſe,
   1. Of the Goſpell.
      1. For the ſpreading of it. v. 6.
      2. For the fruit of it. *ibid.*
   2. Of *Epaphra* their Miniſter, the Preacher of this Goſpell; whom he praiſeth,
      1. For his calling, the Miniſtry. v. 7.
      2. For the good performance of it with faithfulneſſe. *ibid.*

3. For

3. For bringing him intelligence of their ſtate and good condition, (*i.*) of having thoſe virtues before mentioned, v. 8. for the increaſe of which Virtues in them, he fervently prayeth. v. 9, 10, 11.

3. His *doctrine of our Redemption*, (which the falſe Prophets ſo much oppoſed) wherein,
   1. The *motive cauſe* of it; the love of God, who hath
      1. Made us partakers of Heaven, a lightſome place. v. 12.
      And
      2. Hath delivered us from Hell, a darkſome place. v. 13.
   2. The *meritorious cauſe*; the ſuffering and bloudſhedding of Chriſt upon the Croſſe, v. 14. who is deſcribed,
      1. To be God, by the Attributes of the Godhead.
         1. Creation; for he is a Creatour. v. 16.
         2. Eternity; for he was before all things. v. 17.
      2. To be Head of the Church. v. 18.
      3. A Peace-maker, betwixt an angry God, and ſinfull man. v. 20.

4. His *Application of his doctrine of Redemption* to the Coloſſians; wherein,
   1. He ſheweth,
      1. Their miſery in the ſtate of *nature*, before their Converſion, by being enemies to God. v. 21.
      2. Their happineſſe in the ſtate of *grace*, after

after their converſion, by being made friends, and reconciled unto God. *ibid.* and not onely having their *perſons juſtified*, but *natures ſanctified*. v. 22.

2. He exhorteth them to perſeverance in this doctrine, v. 23. for theſe reaſons;
   1. Becauſe he was the Preacher of it, *ib.* which he would not be, if it were not true.
   2. Becauſe he was a Sufferer for it, and that with chearfulneſſe; which did ſhew the truth of it too. v. 24.
   3. Becauſe this doctrine being gratiouſly revealed and made knowne to them, which was concealed from former ages, v. 26. did oblige them to continue in it.
   4. Becauſe it contained the riches of Gods mercy in the ſalvation of the Gentiles by Chriſt Jeſus. v. 27.

CHAP. II.

His publique care of the Church, expreſſed,
1. In his earneſt endeavour for the perſeverance of the Coloſſians in their Chriſtian profeſſion, v. 1. The fruits of which perſeverance would be,
   1. Comfort. v. 2.
   2. Love, *ibid.* which proceed from an agreement in Religion.

2. In his Exhortation to perſeverance, mixed with a Commendation of them, to move them to it, v. 5, 6. whom he would have to perſevere in three things;
   1. Stedfaſtneſſe of faith, compared to the rooting of a tree, and foundation of a building. v. 7.
   2. Abundance of that faith. *ibid.*
   3. Thankſgiving to God, the giver of it. *ibid.*
3. In his Caution to them to take heed of Impoſters, and falſe Teachers; and of being ſeduced,
   1. By the vanity of Philoſophers; (wherein he doth not condemne Philoſophy it ſelfe, as being an uſefull thing in Divinity)

   But
   2. The Traditions of men.
   3. The Ceremonies of *Moſes*. v. 8. All which are unneceſſary to ſupply any defect in Chriſt; becauſe there is no defect in him, and therefore no need of theſe (as the falſe Teachers did tell them) for theſe reaſons;
      1. Becauſe Chriſt, being God, v. 9. all perfection is in him, and we perfect in him, without thoſe. v. 10.

2. Becauſe

2. Becauſe there is no neceſſity of the Jewiſh carnall circumciſion, to us that have the ſpirituall. v. 11.
3. Becauſe by Chriſt we have,
   1. Mortification of ſinne: And
   2. Newneſſe of life. v. 12, 13.
4. Becauſe we have a *full Acquittance from our debt to the Law*, being paid by Chriſt, v. 14. and therefore no neceſſity of obſerving any ceremony of it.
5. Becauſe in him we have the conqueſt of *Sin*, *Satan and death*. v. 15.

4. In his Exhortation, *to put no confidence in*, and *to give no credit to*, falſe Teachers;
   1. Of Moſaicall ceremonies, concerning the difference,
      1. Of meats. } v. 16.
      2. Of dayes. }
      Becauſe they were *ſhadowes*, which vaniſhed away, when Chriſt the *ſubſtance* came. v. 17.
   2. Of the Traditions of men concerning worſhipping of Angels, v. 18. meates and drinkes, v. 21. which are meer hypocriſy. v. 23.

CHAP. III.

After his doctrine of *the justification of their persons by faith*, he doth (as in other Epistles) exhort them to *sanctification of life by good workes*: wherein he telleth them,

1. The maine end they should aime at, which is eternall happinesse in Heaven. v. 1.
2. The meanes unto that end:
   1. Mortification of sinne, by the death of Christ. v. 3.
   2. Vivification, and newnesse of life, by the resurrection of Christ. v. 1.
3. *What* they are to *avoid* in their *mortification*.
   1. Fornication, and in it,
      1. The outward acts, (*i.*) uncleannesse.
      2. The inward acts; inordinate affection, concupiscence. v. 5.
   2. Covetousnesse; whereby men trust in money, as in their God. *ibid.*
   3. The sinnes,
      1. Of the heart; anger, malice.
      2. Of the tongue;
         1. *Censuring, detraction, speaking ill of others.*
         2. *Obscene talke.*
         3. *Lying.* v. 8, 9.
4. *Why* they are to avoid these sinnes:
   1. Because of the punishment which will be inflicted for such sinners. v. 6.
   2. Because of their conversion from those sinnes; so that their *newnesse of life* requires *new manners*, and that they should not any more follow their old sinfull courses. v. 7. 9.

5. What

5. What they are *to doe* in *their justification*, (*i.*) newneſſe of life, (*i.*) the *putting on*, (*i.*) practiſing,
   1. Of mercy; in relieving thoſe that are in want. v. 12.
   2. Of meekneſſe, patience, &c. towards thoſe that have wrong'd us;
      1. In enduring the wrongs.
      2. In forgiving the wrongers, after the example of Chriſt. v. 13.
   3. Of Charity; which is the perfection of of virtues, wherein they are linked together. v. 14.
   4. Of a peaceable and quiet carriage and behaviour amongſt all men, v. 15. for theſe reaſons;
      1. Becauſe peace was eſtabliſhed betwixt them, being Gentiles, and the Jewes, who were formerly at odds. *ibid.*
      2. Becauſe they were bound to live peaceably to teſtifie their thankfulneſſe for that peace eſtabliſhed amongſt them, by being made one Church, who were formerly enemies. *ibid.*

6. Why they are to practice theſe virtues in their newneſſe of life,
   1. Becauſe of their Election.
   2. Becauſe of their Baptiſme, whereby they were conſecrated unto holineſſe.
   3. Becauſe of Gods love unto them, to whom they ought to teſtifie their love by a new life. v. 12.

7. The rule of all their actions, words and thoughts, (*i.*) the Scripture; out of which he bids them gather matter,
   - 1. Of *instruction.*
   - 2. Of *admonition.*
   - 3. Of *praise.*

   } v. 16.
8. The end of their Actions, &c. which should be Gods glory. v. 17.
9. Particular *Family duties*;
   1. Of *wives* to husbands; whose subjection is not,
      - 1. Absolute in all things:
        But
      - 2. Conditionall and limited, (*i.*) in all things that are not displeasing to God. v. 18.

   2. Of *husbands* to their wives, who
      - 1. Are commanded to love them.
      - 2. Are forbid to be harsh to them; either in
        - 1. Thoughts.
        - 2. Words.
        - 3. Deeds.

        } v. 19.

   3. Of *children* to their parents; of whom they have their
      - 1. Being.
      - 2. Nourishment.
      - 3. Education; and therefore are bound to be obedient to them. v. 20.

   4. Of *fathers* to their children; who are forbid to provoke their children to anger; which may be done, v. 21.

1. By

1. By denying them neceſſary things.
2. By laying too heavy commands on them.
3. By ſharpe rebukes, when they are not faulty.

5. Of *ſervants* to their maſters; to whom he
   1. Exhorts them to doe true and faithfull ſervice; and not onely whilſt the *maſters eye* is on them. v. 22. But
   2. Encourageth them to it; by the promiſe of a reward in Heaven. v. 24.

CHAP. IV.

1. An Exhortation,
   1. In *particular*, to maſters to doe juſtice to their ſervants; with this motive, becauſe they are ſervants too, to Chriſt their maſter; who is,
      1. *Holy*, and hates injuſtice.
      2. *Omnipotent*, and can puniſh it. v. 1.
   2. In *generall*, to all:
      1. To be conſtant in prayer;
         1. For themſelves. v. 2.
         2. For him and other Miniſters, that they might preach the Word boldly. v. 3.

2. To be wary, circumspect, and prudent in their carriage. v. 5.
3. To be discreet in their talke. v. 6.

2. The Reasons why he sent *Tychicus* and *Onesimus* to them (whom he highly commends for their fidelity in the Ministry, to make them more gracious with them) v. 7. 2. were,
   1. To let *them* know *his* imprisonment at *Rome* by *Nero*, and his condition in it. v. 7. 9.
   2. To let *him* know *their* state and condition. v. 8.
   3. To comfort them. *ibid.*
      1. That his affliction might not make them sorrow too much.
      2. That it might not discourage them, and make them fall off from the Gospell.

3. Courteous Remembrances and Commendations from him and some particular persons;
   1. To the Colossians in *generall*; as from
      1. *Aristarchus* his fellow prisoner. v. 10.
      2. *Marcus*.
      3. *Jesus*, called *Justus*, for his integrity; all which did
         1. *Helpe* him in his *Ministry*.
         2. *Comfort* him in *his misery*. v. 11.
      4. *Epaphras* their Minister, whom he commends, (to make them love him the more.) v. 12, 13.
      5. Saint *Luke* the Physitian. v. 14.
   2. To some of them in *particular*; as,

4.

5.

1. To

1. To the brethren in *Laodicea*, v. 15. to whom he desires them to communicate this Epistle. v. 16.
2. To *Nymphas*, and his religious family. v. 15.

4. A *Memorandum*,
1. To *Archippus*, not to be slothfull in his Ministry. v. 17.
2. To them; not to forget him in his imprisonment. v. 18.

5. A Benediction. *ibid.*

The

The Analysis of the 1. Epistle of Saint PAUL to the THESSALONIANS.

CHAP. I.

After his wonted Salutation, in the name of *Sylvanus*, *Timotheus*, and his owne, to confirme his doctrine by the approbation of them two, v. 1. and benediction. *ibid.*

P. He expresseth his thankes to God for them, v. 2. the cause whereof was,

1. Their *Faith*; which was not a *bare one*, without good workes. v. 3.
2. Their *Charity*; which refuseth to undergoe no toyle, and paine, and cost. *ibid.*
3. Their *Hope*; which by the expectation of eternall blisse causeth patience in afflictions. *ibid.*
4. His assurance, that they were the elect people of God:

1. Because

1. Becauſe they *received* the Goſpell, not onely in their *eares*, but *hearts*. v. 5.
2. Becauſe they chearfully ſuffered for it after the example of him, and our Saviour. v. 6.
3. Becauſe they by their examples, life and doctrine, did encourage others to ſticke cloſe to the Goſpell; as thoſe of *Macedonia*, and *Achaia*.

2. He telleth of their fame, and great name that they had through the whole World (ſo that there was no neceſſity of his commendation of them)

1. For their readineſſe in receiving the Goſpell preached by him. v. 9.
2. For their converſion from *Heatheniſme* (wherein they ſerved Idols, which were *dead* Gods) to the ſervice of the true *living* God. *ibid.*
3. For their earneſt expectation of Chriſts ſecond coming to judgement, v. laſt. which made them the more patient, and couragious in their afflictions.

CHAP.

CHAP. II.

1. His Commendation of himſelfe without any vaine-glory; wherein
   1. He ſheweth,
      1. The good ſucceſſe of his preaching. v. 1.
      2. His courage in preaching, without feare of any perſecution. v. 2.
      3. His ſincerity, without baſe flattery of any, though never ſo great. v. 4,5.
      4. His Freedome,
         1. From vainglory, in not making the peoples applauſe the end of his preaching. v. 6.
         2. From covetouſneſſe, in not making gain the end of it. v. 5.
      5. His affection to them, in being willing
         1. To *give* them all that he had, even *his very ſoule*. v. 8.
         2. To *take* nothing from them for his maintenance, but to preach for nothing. v. 9.
   2. He appealeth to their teſtimony; and calleth them to witneſſe, whether his carriage were not ſuch amongſt them, as he profeſſeth it to be. v. 10.
2. The matter which he preached to them was,
   1. Conſolation in their afflictions. v. 11.
   2. Exhortation to live according to the rule which God hath ſet downe in his Word. v. 12. and to follow it,
      1. In *doctrine*.
      2. In *life*.

3. His

3. His Commendation of them (to encourage them to goe on) for their profitable and effectuall receiving of the Gospell, which they did shew, by their patient suffering persecution for it of the unconverted *Gentiles*; which he adviseth them to thinke to be no strange thing, because the *converted Jewes* were persecuted as they, v. 14, 14. by the *unconverted Jewes*, who did not onely persecute them; but
   1. Our *Saviour*. v. 15.
   2. The *Prophets*. v. *ibid.*
   3. *Himselfe*, for offering to convert the Gentiles. *ibid.* v. 16.
4. His desire to see them. v. 17.
5. His hindrance to see them, which was persecution, and *way-laying* against him by wicked men. v. 18.
6. The Cause of his desire to see them; because they which profitted so much by him were,
   1. *His joy*.
   2. *His comfort*.
   3. *His hope* of receiving a reward at the day of judgement. v. 19, 20.

CHAP. III.

1. *His Care* of their welfare, in sending of *Timothy*, (who should have borne him company at *Athens*) v. 1.
   1. To comfort them in *their* afflictions. v. 2.
   2. To keep them from wavering and falling off from their Religion, by the report of *his* afflictions. v. 3.

1. Because

1. Because that perſecution was the lot of all Chriſtians. *ibid*,
2. Because that this doctrine of *taking up the Croſſe* by every Chriſtian, was by him preached to them before; and therefore not to ſeeme any ſtrange thing to them. v. 4.

2. *His feare* of their miſcarriage, by afflictions, v. 5.

3. *His joy*;
   1. For their affection to him. v. 6.
   2. For their perſeverance in the faith; which was,
      1. His comfort in affliction.
      2. His very life. v. 7, 8, 9.

4. *His prayers*; whereof,
   1. The *matter*, which is threefold;
      1. That he might ſee them. v. 10.
      2. That God would ſend him a good journey to them. v. 11.
      3. That God would continue love amongſt them. v. 12.
   2. The *end*, that they might be blameleſſe at the day of judgement. v. laſt.

CHAP. IV.

1. An Exhortation to holineſſe of life, which is the end of our juſtification and vocation; and which doth conſiſt,
   1. In the keeping of the *eighth Commandment*, (*i.*) in abſtaining from fornication. v. 3.
      1. Becauſe it pollutes the body, which is Gods Temple. v. 4.
      2. Becauſe it is the common vice of the Heathens, and the unregenerate. v. 5.

2. In

2. In the keeping the *seventh Commandment*, in not cheating or deceiving in any bargains, and contracts, v. 6. which Exhortation he backs with a Commination, and threat of Gods punishment. *ibid.*
3. In brotherly love, which (he saith) was not wanting in them, who with the riches of their City had supplyed the wants of all the poore in *Macedonia*. v. 9, 10.
4. In carrying themselves,
   1. Peaceably, one towards another, and industriously in their callings, without medling with other mens businesse, which doth not concerne them. v. 11.
   2. Honestly, towards others that are not converted. v. 12.
5. In not grieving too much for the death of any, as if there were no hopes, v. 13. of their Resurrection, and of ever seeing them any more, for all shall rise againe. v. 14.

2. A Discourse by way of *digression*, of the resurrection; wherein is shewne,
   1. *Who* shall arise; Not onely those who shall be alive at the coming of Christ to judgement (as some fondly did thinke) v. 15. but also all those that are dead before. *ibid.*
   2. *When* they shall arise; at the second comeing of Christ to judgement, which will be full of *glory* and *terrour*; with shout, and trumpet blowne by an *Archangell*. v. 16.
   2. The benefit of the Resurrection; they shall after it,

1. Meet

1. *Meet our Saviour in the aire*, when he comes to judgement. v. 17.
2. Raigne with him in Heaven for ever and ever.

4. The *Use* which we are to make of this *Doctrine* of the resurrection, is, that of *Consolation*, v. last. in all our troubles and afflictions.

CHAP. V.

1. The *Uncertainty* of the time of Christs *certain* coming to judgement; which by the Apostle is likened;
   1. To the coming of a thiefe. v. 2.
   2. To the labour of a woman. v. 3.
   Both which happen often when least of all expected. *ibid.*
2. The effect which the consideration of Christs uncertaine time of coming should worke in us; which is
   1. Not carnall security, as if he would never come. v. 6.
   But
   2. Continuall watchfulnesse, and expectation of his coming, *ibid.* which becometh Christians;
      1. Because they are *children of light*, and of the day. v. 5. 8. (*i.*) enjoy the light of the Gospell; and *sleeping*, (*i.*) carnall security is not proper for the day, but night. v. 7.
      2. Because they have spirituall enemies, against which they ought all wayes to watch, and be in armes, having on the *breastplate of faith*, &c. v. 8.

whom

whom the Apoſtle doth encourage thereunto with the certainty of victory through Chriſt Jeſus. v. 9, 10.

3. Exhortations,
   1. Concerning *their Miniſters*; who are,
      1. To be honoured by them. v. 13.
      2. To be loved by them. *ibid.*
      3. Not to be diſquieted by them by any unpeaceable behaviour. *ibid.*
   2. Concerning *one another* in their converſation; that they
      1. Edify and benefit one another;
         1. By correcting the ſtubborne.
         2. By comforting the penitent.
         3. By ſtrengthning the weake.
         4. By uſing patience in doing all theſe three. v. 14.
      2. Hurt not one another by revenge of any injury. v. 15.
   3. Concerning *every particular man alone.*
      1. To calmneſſe of mind in adverſity. v. 16.
      2. To Devotion, to be exerciſed;
         1. In prayer at all times. v. 17.
         2. In thankſgiving for every thing. v. 18.
      3. To the uſe of the gifts of the Spirit. v. 19.
      4. To a reverend attention to the expoſition of the Scripture. v. 20.
      5. To diſtinguiſh falſe Teachers from true, and to adhere to the true. v. 21.
      6. To abſtaine, not onely from evill, but from the very *appearance* of it. v. 22.

4. The Apostles farewell to them all; wherein is,
   1. His prayer, that God would make them holy more and more, untill the coming of Christ; at which time, and not before, they shall be perfectly holy. v. 23.
   2. His confidence that God would grant his prayer, because he doth not promise any thing, but what he will performe. v. 24.
   3. His request to them;
      1. That they would pray for him in his affliction. v. 25.
      2. Salute one another, &c. v. 26.
      3. Read his Epistle to the Saints. v. 27.
   4. His Benediction. v. last.

The

The Analyſis of the 2. Epiſtle of Saint PAUL to the THESSALONIANS.

CHAP. I.

After his uſuall ſalutation and benediction;

1. His Thankſgiving unto God, (wherein is implyed a commendation of the Theſſalonians, to incite them to perſevere) v. 3.
   - 1. For the increaſe of their faith and charity;
     - 1. *By the Word.*
     - 2. *By the Sacraments.*
   - 2. For their patience, (the effect of their faith) in afflictions, v. 4. which afflictions would be matter,
     - 1. *Of reward to the ſufferers.* v. 5.7.
     - 2. *Of puniſhment to their perſecuters*, v. 6. at the coming of Chriſt to judgement, v. 7. which will be,

1. *Glorious*, by reason of the Angels that will attend him. *Ibid.*
2. *Terrible* to the wicked, who ſhall then be caſt out of his preſence. v. 8, 9.
3. *Gracious* and joyfull to his Saints; which will be wondred at for this, for being in honour and happineſſe *there*, who were in ſcorne and miſery *here*. v. 10.

2. His Petition unto God for them; and in it,
   1. *The matter of it.*
      1. That God would continue them in that ſtate they were in, and count them worthy of the inheritance of Heaven. v. 11.
      2. That he would increaſe thoſe graces he had begun in them, as faith, &c. *ibid.*
   2. *The end of it.*
      1. The honour of Chriſt.
      2. The honour of the Saints for his ſake. v. laſt.

CHAP. II.

1. Signes of the nearneſſe of the day of judgement, which ſome *falſe Prophets (pretending the ſpirit) undertaking to foretell, much troubled the people.* v. 2.

1. The miserable state of the Church, by the peoples falling off from the true worship of God. v. 3.
2. The coming of Antichrist; of whom the Apostle tels us,
   1. The pride, in usurping and taking upon him the honour and worship which is due unto God. v. 4.
   2. The beginning of his raigne, (*i.*) the time of the destruction of the Roman Empire. v. 7.
   3. The working and plotting to maintaine his power and greatnesse; which is,
      Viz.
      1. *False doctrines.*
      2. *False miracles*, by the power of the Devill. v. 9.
   4. His followers, and such as shall be deluded by him; not the *Elect*, but the *Reprobate*, that wilfully refuse the meanes of their salvation. Concerning whom we may observe,
      1. The manner of their delusions; the drawing away of his grace from them.
      2. The reason why God will leave them, and give them over to such blindnesse, is, because of their shutting of their eyes against the light of the Gospell. v. 12.
   5. His Ruine and destruction;
      1. *Partially*, and by degrees here, by the preaching of the Word. v. 8.
      2. *Totally*, at the day of judgement. *ib.*

2. The Apoſtles Thankſgiving to God for their ſafety from the tyranny and deluſion of Antichriſt, which conſiſteth in their election unto ſalvation. v. 13.
   - 1. By the *inward calling* of the Spirit. *ibid.*
   - 2. By the *outward calling* of the Word. v. 14.
3. His admonition to them to *ſticke cloſe* to their Religion, though all the world beſides themſelves ſhould ſtagger, waver, and fall off from it; and not to part with that which he had taught them, either
   - 1. By word of mouth.
   - Or,
   - 2. By writing.

   } v. 15.
4. His prayer for them;
   - 1. That God would comfort them in afflictions, that their faith might not be ſhaken by them. v. laſt.
   - 2. That he would keepe them conſtant,
     - 1. In the profeſſion of true doctrine.
     - 2. In leading good lives. *ibid.*

CHAP. III.

1. His deſire of their prayers;
   - 1. That the Goſpell might be diſperſed abroad. v. 1.
   - 2. That it might be adorned by a good converſation. *ibid.*
   - 3. That it might not be oppoſed,
     - 1. Secretly, by Hypocrits.
     - 2. Openly, by Jewes and Heretickes.

2. His

2. His good opinion of them, that they would not disobey him, as others did. v. 3.
3. His Exhortation to them, not to keepe company with those, that under pretence of the Gospell, lived idly upon the meanes of others, without any calling; whom he calleth *disorderly persons*, v. 6. Which kind of life was,
   1. Contrary to his doctrine, *ibid.* and v. 10.
   2. Contrary to his manner of life, whereby he confirmed his doctrine; for, notwithstanding his preaching (for which they were bound to maintaine him) he followed his rent-making, that he might not be chargeable. v. 8, 9.
4. His Exhortation to those persons, who though idle, yet were most busy in medling with things which did not concerne them; that they would live upon their owne labours. v. 12.
5. A Direction for their Charity; which as
   1. It was not to be extended to those idle drones:
   So
   2. It was not to be denied to others that were in want, for their abuse and unworthinesse of it. v. 13.
6. His advise to them, what to doe, if those persons would not by admonitions be drawne to worke and labour; which was, to excommunicate them: yet so, as,
   1. *To love their persons.*
   2. *To hate their vices.* v. 15.

7. The Conclusion of the Epistle;

1. With a *Benediction*. v. 16. 18.
2. With a *Superscription* of his own hand, that they might discerne it from *counterfeit* Epistles which went in his name. v. 17.

The Analysis of the 1. Epistle of Saint PAUL to TIMOTHY.

CHAP. I.

After his usuall Salutation and Benediction;

1. The *Apostles* charge to *Timothy*, and in him to all Pastours of Churches, to be carefull to keepe out of their Churches,
   - 1. *Innovations and new doctrines.* v. 3.
   - 2. *Nice and curious disputes*;
     - 1. About *Jewish* ceremonies, concerning meates, drinkes, &c.
     - 2. About *Genealogies*; wherein the *Jewes* boastingly, and out of scorne of the Gentiles, derived their pedigree from *Abraham.* v. 4.
2. His Reason why he did forbid such nice disputes, was,
   - 1. Because they did not tend to edification and profit of one another. *ibid.*
     But
   - 2. Did cause dissention, and breach of Charity, contrary to the very Law which they did so much boast of, that were his enemies. v. 5, 6, 7.

3. His

3. His Opinion concerning the *Law*; wherein he ſheweth, that he did not goe about to aboliſh it by his preaching, (as the falſe Teachers reported) but that he did thinke it uſefull and good. v. 8.
   1. For *direction*; and ſo to the very juſt themſelves.
   2. For *condemnation*, and ſo not to the juſt, v. 9. but to the wicked, as Whoremongers, Sodomites, &c.
4. His Vindication of the *Goſpell*; that it was not a *deſtroyer* of the Law, (as ſome pretended) but *maintaines* of it, in puniſhing the ſame ſinnes condemned by it. v. 11.
5. His manner of life,
   1. *Before* his converſion; wherein he is not aſhamed to confeſſe what he was, *viz.* a *blaſphemer*, and a *perſecuter*. v. 13.
   2. *After* his converſion, which was the exerciſe of the Miniſtry, v. 12. wherein he had as great a meaſure of *grace*, as before he had of *ſinne*. v. 14.
6. His praiſe of Gods great goodneſſe, in making him, who was ſo great a ſinner,
   1. The *object* of his mercy, in ſaving him. v. 15.
   2. The *example* of it, for other ſinners to truſt to in the like caſe. v. 16.
7. His breaking out of praiſes into thankſgiving for it. v. 17.
8. His Repetition of the ſame charge given to *Timothy*, v. 3. that he would anſwer the expectation of prophecyes made of his being a good paſtour;

1. By

1. By *resisting* (like a *stout souldier* of Jesus Christ) the enemies of the Church. v. 18.
2. By *professing* sound doctrine, and keeping a good conscience; and not making shipwrack of either, as some had done, as *Hymenæus* and *Alexander*, who denyed the *resurrection*, and whom he had excommunicated for their amendment. v. 19, 20.

CHAP. II.

1. An *Exhortation* to men to pray,
   1. *Generally* for all sorts of men whatsoever. v. 1.
   2. *Particularly* for *Kings*, though they were *Infidels*. v. 2.

   The Reasons;
   1. Because God would have all men saved. v. 4.
   2. Because God is a God of all men, and therefore would have all men prayed for. v. 5.
2. A *Direction* how they should pray; they must pray,
   1. *Humbly*, by lifting up the hands.
   2. *Charitably*, without bearing malice to any.
   3. *Faithfully*, without doubting of having their requests granted.

   v. 8

3. A

3. A *Dehortation* to *Women*;
   1. *Concerning their apparell*; they are,
      1. Allowed to use decent attire. v. 9.
      2. Forbid to use gaudy and light attire, with gold, pearles, &c. *ibid.*
      3. Are commanded to regard more,
         1. The *inward ornament* of the mind. v. 10.
         Then
         2. The *outward ornament* of the body.
   2. *Concerning their tongues*; which they may use,
      1. In private, to learne of their Husbands. v. 11.
      But not
      2. In publique, to teach others. v. 12. especially *men*; for these Reasons;
         1. Because *men* are their *superiours*, and therefore not to learne of them, as being first created. v. 13.
         2. Because *Adam* was not immediately deceived by Satan, as *Eve* was, v. 14. and for this Reason man ought to be superiour, and not to learne of women.
4. A *Consolation to Women*; that though they be punished for the sinne of *Eve*,
   1. With subjection to their husbands.
   2. With the paine of child-bearing.

Yet notwithstanding this punishment shall be no hindrance to their salvation, if they continue in

Faith.
Charity.
Holinesse,
and
Sobriety.

v. last.

CHAP.

CHAP. III.

1. The Apostles discourse,
   1. Of the virtues required in a *Bishop*; which are,
      1. *Chastity.*
      2. *Care over his flock.*
      3. *Modesty.*
      4. *Hospitality.* v. 2.
      5. *Learning.*
      6. *Temperance.*
      7. *Meekness.*
      8. *Contentedness*, without covetousness. v. 3.
      9. *Gravity*, in the government of his house. v. 4.
      10. *Good name.* v. 7.
   2. Of the virtues required in a *Deacon*; which are,
      1. *Gravity* in his manners.
      2. *Truth* in his words.
      3. *Conscientious profession* of his Religion.
      4. A *sufficiency* for the Deaconship, which must appeare by examination. v. 10.
   3. Of the virtues in the *Wives* of *Deacons*;
      1. *Gravity* in carriage.
      2. *Government of their tongues.*
      3. *Fidelity.* v. 11.
   4. Of the carriage of *Deacons* in respect of their families, *viz.* good government. v. 12.
   5. The *Deacons* reward, if they doe well; which is, preferment to higher places in the Church. v. 13.

2. The

2. The Occasion of his discourse, which was, his desire to instruct *Timothy* how to carry himselfe in the Church.
3. His Commendation of the Church,
   1. For being Gods House. v. 15.
   2. For professing nothing but meer truth, (*i.*) the Gospell of Christ, which he calleth a *mystery*, because unknowne to a meer naturall man.

CHAP. IV.

1. The Apostles foretelling,
   1. Of false Teachers; and what they are; *viz.*
      1. Deceivers of the people.
      2. Pretenders to the Spirit.
      3. Hypocrites.
      4. Men of guilty consciences. v. 1, 2
   2. Of their false doctrines; and what they are;
      1. Forbidding to marry. v. 3.
      2. Forbidding to eate certaine meats, under pretence of holinesse; whereas all meats are lawfull, as being
         1. Created by God. v. 4.
         2. Declared by his Word to be lawfull. v. 5.

2. His

2. His forewarning of *Timothy* againſt them, and charge to him, often to inſtruct his flock concerning ſuch things, v. 6. and to regard their traditions concerning meates and drinkes no more then old wives tales, v. 7. Becauſe that ſuch abſtinence is,
   1. But an outward thing, and profiteth but little, (*i.*) in ſubduing the fleſh;
      And not,
   2. Godlineſſe it ſelfe, which is the chiefe thing he would have him to looke after, becauſe bleſſings are promiſed to it. v. 8.
      1. Begun in part, in this life, by peace of conſcience, &c.
         Which will be
      2. Perfected in the next; the hope of which makes godly men willing to ſuffer any affliction in this life. v. 10.

3. A threefold Exhortation to him more in particular;
   1. To maintaine his credit and authority; and
      1. Not to ſuffer his profeſſion to fall into contempt, by reaſon of his young yeares. v. 12.
         But
      2. To ſupply what was wanting in yeares, with the gravity of his carriage; and to maintaine his authority, by being exemplary to others, in word, in converſation, &c. *ibid.*
   2. To follow his ſtudy and booke cloſe. v. 13.
   3. To follow his calling diligently, unto which he was ordained. v. 14.

4. A Repetition of the ſame Exhortation, as being a thing of great concernment;
   1. To conſider well what he had ſaid to him. v. 15.
   2. To be carefull,
      1. To live a good life. v. 16.
      2. To preach ſound doctrine, *ib.* becauſe both theſe going together, would be a meanes,
         1. To ſave himſelfe.
         2. To ſave others. *ibid.*

CHAP. V.

Rules to be obſerved by *Timothy*;

1. Concerning Elders; who were ſo called, not
   1. Becauſe of age;
      But
   2. Becauſe of office; which was twofold; And theſe rules are,
      1. In matter of reproofe; which ought to be mixed with meekneſſe. v. 1, 2.
      2. In matter of reſpect to them; he chargeth him to let them have double honour. v. 17.
         1. In a venerable reſpect.
         2. In a comfortable maintenance. v. 18.
      2. In matter of judgement againſt them; which
         1. Should not be paſſed without good evidence. v. 19.
         2. Should inflict publique puniſhment, if they be ſcandalous. v. 20.

4. In

4. In matter of ordination into Holy Orders, which ſhould not be without examination of the ſufficiency of men both in life and doctrine. v. 22.
   1. By rejecting thoſe who are known to be bad, and admitting others, who are knowne to be deſerving, at the very firſt. v. 24.
   2. By taking time to conſider of thoſe, of whoſe deſerts he hath no certainty. v. 25.

2. Concerning himſelfe, in matter of his owne health, (*i.*) to uſe wine moderately, to preſerve it. v. 23.

3. Concerning Widowes; whereof,
   1. Thoſe that have kindred, friends or children to maintaine them, are not to be kept at the publique charge of the Church. v. 4.
   Nor,
   2. Thoſe that are young, as being wanton, tatlers, &c. v. 11.
   But,
   3. Thoſe that
      1. Are old, and have no friends to relieve them. v. 3. 9.
      2. Are of good report, and have done good workes;
         1. In bringing up their Children.
         2. In entertaining Strangers.
         3. In relieving the afflicted. v. 10.

CHAP. VI.

1. More Rules and Precepts to be observed;
   1. Of subjection of Servants to their Masters; whether they be,
      1. Infidels. v. 1.
      Or
      2. Believers. v. 2.
   2. Of Caution to all; to avoid New Teachers; who teach things contrary to the doctrine of Christ, v. 3. Either,
      1. Out of ambition of honour. v. 4.
      Or,
      2. Out of needlesse curiosity, more about *words* then *matter*, and wrangling Questions, *ibid.*
      Or,
      3. Out of covetousnesse of gaine (which they account falsely to be godlinesse. v. 5, 6.
   3. Of the Use of riches; which are to be enjoyed onely
      1. To furnish us with necessary things; as, Meat, And Cloathing. v. 8.
      And not
      2. To maintaine us in our lusts. v. 9.
2. A strict charge to *Timothy*;
   1. Concerning himselfe, to practice a good life;
      1. In being righteous, godly, faithfull, meeke, &c.
      2. In Spirituall warfare; against the temptations of the Flesh, the World, and the Devill; which he professed to resist, either

1. At

- 1. At his Baptisme;
  - Or
- 2. At his Ordination, v. 12.
- 3. In observing all his rules and precepts. v. 14. 20.

2. Concerning Rich men; that they be not,
   - 1. Proud *of*, v. 17.
     - Nor
   - 2. Confident *in* their riches. v. 18.
     - But
   - 3. Liberall of them in doing good workes; whih God will reward: Not
     - 1. For any merit in them;
       - But
     - 2. For his promise sake. v. 18, 19.

The

The Analyſis of the 2. Epiſtle of Saint PAUL to TIMOTHY.

CHAP. I.

After his uſuall ſaluration, and benediction, v. 1,
2. we may obſerve,

1. His love *of Timothy*; expreſſed,
   - 1. In his praying for him. v. 3.
   - 2. In his deſire to give him a viſit. v. 4.
2. His joy *in him*; occaſioned,
   - 1. By his ſorrow; which was either,
     - 1. For his ſinne;
     - Or,
     - 2. For the affliction of S. *Paul. ib.*
   - 2. By his faith;
     - 1. For which he thankes God. *ibid.*
     - 2. By which he proves, that he did not degenerate from his believing friends. v. 5.

3. His

3. His Requeſt to him;
   1. To perſevere in that faith, v. 6. &c. Not to be diſcouraged by any affliction that either did befall the Apoſtle, or might befall him, for the Goſpell, v. 8. and that becauſe God had given him,
      1. The ſpirit of love, which would undergoe any miſery for the party loved. v. 7.
      2. Eternall life, of his meer grace and mercy, for the merits of Chriſt Jeſus, v. 9. who hath freed us freed us from death, and hath promiſed life by the Goſpell. v. 10.
      which Goſpell he did,
         1. Preach to the Gentiles. v. 11.
         2. Suffer impriſonment by the Jewes for it. v. 12.
         3. Truſt to be rewarded for it. *ibid.*
   2. To keepe cloſe to the doctrine which he had left him and others for a pattern to follow, in two chiefe points of Chriſtianity;
      1. Faith in God.
      2. Charity to our Neighbour. v. 13.
      And not
   3. To forſake him in affliction, as ſome of *Aſia* had done, (*i.*) *Phrygellus* and *Hermogenes*. v. 15.
      But,
   4. To ſticke to him, as *Oneſiphorus* had done; whom,

1. He praiſeth;
   1. For relieving him, v. 16.
   2. For making ſtrict enquiry at *Rome* for him. v. 17.
2. Prayeth for. v. 18.

CHAP. II.

The Apoſtle perſeveres in encouraging him to perſeverance;

1. In ſuffering Afflictions for the Goſpell; by Reaſons taken,
   1. From the property of ſouldiers, who ſhould be hardy; and he a ſpirituall ſouldier to be ſo too. v. 3. and who leave home and friends to ſerve in the warre. v. 4.
   2. From the nature of fights, and lawes thereof; whereby the Combatants are bound to doe every action belonging to them. v. 5.
   3. From the paines that Husbandmen take for earthly fruits; how much more ſhould he for, &c. v. 6.
   4. From the doctrine of the reſurrection; after which,
      1. They that ſuffer for Chriſt ſhall be *rewarded*.
      2. They that doe not ſhall be *rejected*. v. 8. 11, 12.

2. In

2. In chuſing faithfull Miniſters, that may not be wranglers about words. v. 14.
3. In being himſelfe,
   1. An Orthodox and ſound Divine, teaching nothing but truth. v. 15.
   2. A ſhunner of novelties, vaine janglings and niceties; which having corrupted ſome members of the Church, as *Hymenæus* and *Philetus*, (who held onely a ſpirituall reſurrection the ſoul) would like a Gangrene, deſtroy the whole, if not prevented by him. v. 16, 17, 18.
   And
   3. Not troubled at the falling off of ſome from the Church;
      1. Becauſe the Elect had a ſure foundation, and could not be ſhaken and ſeduced by any Heretickes. v. 19.
      2. Becauſe it was no more ſtrange for ſome to be bad in the Church, then in a houſe for ſome veſſels to be of gold, and others of wood. v. 20.
   4. In all diſputes, an avoider (though he was a young man) of that vehemency, heat and raſhneſſe which was incident to young men, v. 22. and to be gentle and meeke, even to thoſe that did moſt oppoſe him, v. 25. and of whoſe amendment there was but a *peradventure*, and uncertainty. *ibid.* v. laſt.

CHAP. III.

A ſhort Narration,

1. What divers *would be*, v. 2, 3, 4, 5. *viz.* ſelfiſh, covetous, proud, voluptuous, hypocrites, onely for outſide Religion; of which ſort ſhould be, ſuch as
   - 1. Did ſeduce others, eſpecially women, that were,
     - 1. Silly. v. 6.
     - 2. Sinfull. *ibid.*
     - 3. Deſirous of novelty. v. 7.

     Either with
     - 1. *Faire* perſwaſions;
     - Or,
     - 2. *Foule* threats, and terrours of conſcience.
     - Or,
     - 3. Superſtitious obſervations.
   - 2. Were ſeduced themſelves by the Devill. v. 13.
   - 3. Should be diſcovered, and come to confuſion. v. 9.
2. What *he was*,
   - 1. In doctrine.
   - 2. In life.

   } v. 13.

   - 1. By Faith.
   - 2. By Charity.
   - 3. By Patience in afflictions, which were the lot of all Religious men. v. 12.
3. What *Timothy ſhould be*, *viz.* a Maintainer of that doctrine which he had taught him. v. 14.
4. What benefit is to be got by reading the Bible; which is,

1. Reproofe

1. Reproofe of *falſe doctrines*.
2. Correction of *bad manners*.
3. Direction in good courſes. v. 16, 17.

CHAP. IV.

1. The Duty *of* preaching.
2. The Diligence *in* preaching, preſſed upon *Timothy*,
   1. With vehemency, as he will anſwer for it at the day of judgement. v. 1, 2.
   2. By ſhewing the great neceſſity of it.
      1. By reaſon of the inconſtancy of the people, who were altogether,
         For Novelty. v. 3.
         And
         Vaine opinions. v. 4.
      2. By reaſon of the ſhortneſſe of his life, which he by Revelation foreſaw. v. 6.
3. The ſtrength of the Apoſtles faith, in his confidence of enjoying
   1. Eternall happineſſe after this life. v. 8.
   2. A joyfull deliverance from all miſeries in this life. v. 18.
4. His earneſt deſire to ſpeake with *Timothy*, in whoſe abſence he would ſend *Tychicus* to ſupply his place at *Epheſus*, v. 9. 12. to whom he relates,

1. The

1. The *triall of himselfe* before *Nero*. v. 16.
2. His *triall of his friends* in the time of his triall; whereof,
   - A
     1. Some out of base feare, and for worldly ends forsooke him, as *Demas*. v. 10.
     2. Others he sent to take care of other Churches, as *Crescens* and *Titus*. *ibid.*
     3. Saint *Luke* stucke close to him. v. 11.

     But
     4. Especially God, who was above all friends was with him, with spirituall strength, and comforts. v. 17.
5. The Conclusion; wherein is,
   1. A Saluration of some that were eminent for piety, as *Aquila*, &c. v. 19.
   2. A Repetition of his former Request to *Timothy*. v. 22.
   3. His Benediction. v. last.

The

The Analyſis of the Epiſtle of Saint PAUL to the TITUS.

CHAP. I.

1. The Apoſtles calling; which he names, that his words might have the more authority and power. v. 1.
2. The truth of his doctrine, which was nothing but what the Elect themſelves did profeſſe, and hope to be ſaved by. *ibid.*
3. The Author from whom he had *his orders* and *commiſſion to preach.* v. 3. which was, Chriſt Jeſus.
4. His Care of the Church of *Crete*, which he had founded,
   1. In leaving *Titus* (whom
      1. He had converted from Paganiſme;
      And
      2. Calleth his ſonne, and bleſſeth. v. 4.)
   to finiſh what he had begun. v. 5.
   2. In giving him directions how to chuſe Miniſters in vacant places; by telling him,

1. Negatively,

1. Negatively; what kind of men they *were not to be*; as,
   1. Not Riotous. v. 6.
   2. Not Unruly. *ibid.*
   3. Not Selfish.
   4. Not Drunkards.
   5. Not Quarrellers.
   6. Not Covetous. v. 7.
2. Affirmatively; what kind of men they *were to be*; as,
   1. Hospitable.
   2. Lovers of good men.
   3. Sober, just, holy, temperate. v. 8.
   4. Constant in their Religion. v. 9.
   5. Well skilled;
      1. In *positive* Divinity; to direct their flockes. *ibid.*
      2. In *polemicall*, and controversies to confute the enemie, of the Church. *ibid.*

3. In giving him a character and description of the people amongst whom he lived; and shewing their temper; which were either,
   1. Cretians; whom he proves out of one of their Authors, of great esteeme amongst them, to be given,
      1. *To lying.*
      2. *To cruelty.*
      3. *To gluttony.*

      } v. 12.
   2. Jewes, then living in *Crete*; whom he calls,
      1. Unruly.
      2. Venters of vaine opinions.
      3. Seducers. v. 10.

4. In

4. In telling him what course to take with such; which is, silencing them (for preaching pleasing things onely for profit) v. 11. Either,
   1. With Arguments,
      Or,
   2. With Church censure.
5. In giving him a Caution, to shun the fond and vaine opinions and traditions of the Jewes, concerning the difference of meates; &c. whereas all meats,
   1. Are cleane and pure to the faithfull. v. 15.
      Though
   2. Nothing be pure to such men. *ibid.* who were,
      1. Impure and corrupt both in judgement and conscience.
      2. Hypocriticall in lives. v. last.

CHAP. II.

1. His Exhortation to *Titus*;
   1. *To teach others how to live well*; by preaching such things as may edify and make them pious. v. 1. As,
      1. *Old Men*; to be sober, grave, temperate, sound in faith, charitable and patient. v. 2.
      2. *Old Women*; to be of a comely behaviour, not false accusers, not drunkards, &c. v. 3. but to give good examples to young women, to be discreet and chast, &c. v. 5.
      3. *Young Men*; to be sober minded. v. 6.

2. *To live well himſelfe*; and to uſe,
   1. Sound and ſincere doctrine in publique. v. 7.
   2. Good diſcourſe in his ordinary private talke. v. 8.
3. To teach ſervants their duty; which is,
   1. Obedience to their Maſters. v. 9.
   2. Honeſt and faithfull dealing, without cheating them. v. 10.

2. His Reaſons, whereby he perſwades all to live godly, and religious lives; which are,
   1. Becauſe we were redeemed,
      1. From the *guilt* } of ſin. v. 14.
      2. From the *power* }
      that denying ungodlineſſe, &c. we might live,
      1. *Soberly, in reſpect of our ſelves.*
      2. *Righteouſly in reſpect of others.*
      3. *Pioufly and godly, in reſpect of God.* v. 12, 13.
   2. Becauſe God will reward us for our good lives (not for any worth in them, but of his meer goodneſſe) with eternall happineſſe. v. 13.

3. His Inſtruction to him,
   1. To uſe authority in all his reproofes. v. 15.
   2. To get and maintaine his authority, power, and repute amongſt them, by leading a good life. *ibid.*

CHAP.

CHAP. III.

1. Instructions how to behave our selves;
   1. In *particular*, to our Superiours, in being subject to them, whom some thought it against *Christian liberty* to obey. v. 1.
   2. In *generall*, to all men, by being gentle,
      - 1. In *word* } to all. v. 2.
      - 2. In *deed* }
      - 1. Because we were as bad as the worst before our conversion. v. 3.
      - 2. Because God was gentle and loving to us;
        1. In *saving us*, out of his meer mercy, without our desert, for the sake of Christ Jesus. v. 5.
        2. In *sanctifying us*, by his Holy Spirit, *v.* 6. that we being redeemed and sanctified, might
           1. Live good lives, answerable to this great mercy. v. 8.
           2. Follow sound doctrine, and avoid vaine Questions about Jewish ceremonies, v. 9.

3. To

3. To Heretickes; that will not yeild,
   1. After confutation of their errours.
   2. After private and publique Exhortations;

   In not medling any more with them; but rejecting and excommunicating them; v. 10. as men that are,
   1. Past all hopes.
   2. Sinners against their own consciences. v. 11.

2. His desire to see *Titus*, with some others, as *Zenas* the converted Lawyer, &c. and his care of the Church, in promising to send *Artemas* or *Tychicus* to looke to it in his absence; and so concludes, with his usuall salutation and benediction. v. 13, 14, 15.

The

The Analyſis of the Epiſtle of Saint PAUL to PHILEMON.

CHAP. I.

1. After his uſuall Salutation; wherein,
   - 1. He names himſelfe a priſoner, to move pity.
   - 2. Names *Timothy*, to make his Epiſtle of more authority. v. 1.

   And

2. His Benediction;
   - 1. Unto him.
   - 2. His wife *Appia*.
   - 3. *Archippus*, a Paſtour in the Church. v. 2, 3.

We may obſerve,

1. His *praiſe of Philemon*;
   1. For his faith in God. v. 5.
   2. For his love to the Saints, in relieving their wants. v. 5. 7.
2. His *prayers for* him, that he might ſhew his faith more and more in doing good workes; and exercising thoſe gifts which he had, as being a Member of Chriſt Jeſus. v. 6.
3. His Requeſt to him, to receive *Oneſimus* his ſervant, who
   1. Had runne away from him, for ſome theft, or ſome ſuch thing committed. v. 11.
   And
   2. By Gods providence, meeting with him, was converted by him. v. 10. and whom he now commends for one,
      1. That had done him good ſervice. v. 13.
      2. That would be more comfortable to *Philemon*,
         1. By being more dutifull.
         2. By being a Chriſtian. v. 16.
4. His offer to make ſatisfaction for the wrongs *Oneſimus* hath done him; though he might by his Apoſtolicall authority command him to forgive him all; for the ſpirituall favours done unto his ſoule in his converſion. v. 18, 19.

5. The

5. The *Concluſion*; wherein,
   1. His Confidence, that his requeſt will be granted. v. 21.
   2. Another Requeſt, to prepare him a lodging, if God for the good of the Church, releaſe him out of priſon. v. 22.
   3. His uſuall Salutation in the names of ſome perſons, eminent for piety; as *Marcus*, *Lucas*, &c. v. 23, 24. and *Benediction*. v. laſt.

The

The Analyſis of the Epiſtle to the HEBREWES.

CHAP. I.

1. The greatneſſe of Gods favour to us, in ſpeaking to us,
   - 1. *Plainly*, by his Sonne;
   - 2. *Obſcurely* by his Prophets; as he did to thoſe that lived under the Law. v. 1, 2.

   (And not)
2. The worth and dignity of Chriſt (which is the ſubject of this Chapter, and of the whole Epiſtle) ſet forth,
   1. In *reſpect of God*, whom Chriſt his Sonne is ſaid to repreſent, by way of Metaphor; as,
      1. The light reſembleth the Sun.
      2. The impreſſion of the ſeale the ſeale it ſelfe. v. 3.
   2. In *reſpect of the World*; whereof he is ſaid to be,
      1. The Creatour.
      2. The Preſerver. } *ibid.*

3. In

3. In *reſpect of mankind*, whereof he is ſaid to be a Redeemer from ſin, death, and hell. *ibid.*
4. In a Compariſon made betwixt him, and the Angels; wherein he proveth his excellency above them againſt the Jewes, (who thought the Angels greater) out of their owne Bookes; by ſhewing,
   1. That he was not onely the *Sonne* of God. v. 5.
   2. That Divine Worſhip was due to him. v. 6.

   But
   3. That he was *God* himſelfe. v. 8.
      1. In having judicatory power over all things. v. 8, 9.
      2. In being Creatour of all things. v. 10.
      3. In being eternall. v. 11, 12.
   4. That the Angels, at the beſt, were but Servants. v. 7. 14.

CHAP. II.

1. An *Application* of his former *doctrine*; wherein is an *Uſe of Exhortation* unto the converted Jewes, (who had a meane opinion of Chriſt) not to forſake his Goſpell which they had received; and that for theſe reaſons,
   1. Becauſe if the neglect of the Word ſpoken by Angels, was ſeverely puniſhed: how much more the forſaking of the Goſpell ſpoken by him, who was greater then they. v. 1, 2.
   2. Becauſe it was true; as being ſpoken,

1. By Christ, who was *truth* it selfe.
2. By the Apostles, who were inspired by the Spirit. v. 3.
3. Proved to be true, by many miracles done by him, and his Apostles. v. 4.

2. A further proofe and demonstration of the dignity and excellency of Christ above the Angels;
   1. In shewing his power over all things. v. 8. In shewing, that his taking upon him our nature, (which is inferiour to that of the Angels) was not,
      1. A lessening of his worth;
      But
      2. A raising and heightning of it, for stooping so low, v. 9. and so he was not thereby made lower then the Angels, as the Jewes objected.
3. The Humanity of Christ, (*i.*) his taking on him our flesh; wherein is shewne,
   1. *From whence* he had it, *viz.* from *Abraham* remotely. v. 16.
   2. *To what end* he tooke it, (*i.*) that he might dye to redeeme mankind; which he could not doe as God. v. 14, 15, 17.

CHAP.

CHAP. III.

An Exhortation to the converted Jewes, (who thought *Moſes* to be greater then Chriſt)

1. To obey Chriſt; who was,
   1. *An Embaſſadour of the good newes* of our ſalvation. v. 1.
   2. A High Prieſt, that ſacrificed himſelfe for our redemption. *ibid.*

   And not,

2. *Moſes*; who though he was faithfull, v. 3. yet was but,
   1. A part of that Houſe, (*i.*) the Church, whereof Chriſt was the Builder. *ibid.*
   2. A *Servant* in it; whereas Chriſt was a *Sonne*. v. 5.
3. Not to neglect,
   1. The *opportunity*.
   2. The *meanes* of ſalvation put into their hands. v. 7.
4. To take heed of unbeliefe, the cauſe of diſobedience unto Chriſt; whereby the Children of *Iſrael* in the wilderneſſe,
   1. Did diſtruſt Gods power and providence, even then when they had triall of it. v. 9.
   2. Did by this diſtruſt provoke God to anger; whereby they did not all,
      1. Enter into the promiſed reſt, (*i.*) *Canaan*. v. 11.

      But
      2. Did periſh in the wilderneſſe. v. 17.

CHAP. IV.

A Diſcourſe of the promiſed Reſt mentioned in the former Chapter; wherein,

1. The way leading,
   - 1. *From it*; infidelity and unbeliefe. v. 2.
   - 2. *To it*; a lively faith. v. 3.
2. What it is:
   - 1. Not the reſt of the ſeventh day. v. 4.
   - 2. Not to the corporeall reſt from their labours in *Canaan*, which was a type of the ſpirituall reſt, v. 8. into which *Joſhua* did bring them. *ibid.*
   - But
   - 3. A ſpirituall reſt in the Kingdome of Heaven. *ibid.*
3. To whom this ſpirituall reſt doth belong, (*i.*) to believers. v. 9.
4. An Exhortation,
   - 1. To labour to get it, by mortification of our ſinnes, and ceaſing from our owne workes. v. 10.
     - 1. By taking warning by the example of thoſe, that were for their diſobedience deſtroyed in the wilderneſſe. v. 11.
     - 2. By conſidering, that they themſelves will not eſcape the ſame puniſhment, if they fall into the ſame ſinne; becauſe the Word of God is as quicke and ſharpe now, as it was then, to denounce judgements to ſtubborne ſinners, &c. v. 12, 13.

2. Not

2. Not to be terrified with what hath been ſpoken concerning the greatneſſe of Chriſt:

But

3. To goe boldly unto him; who is as full of *goodneſſe and meekneſſe*, as *power and greatneſſe*; and one that is as *willing* as *able* to helpe us; as being not onely,

1. *Subiect* to our infirmities, by taking our nature upon him. v. 15, 16.

But

2. *Senſible of them*. ibid.

CHAP. V.

1. Chriſt is *proved* to be a High Prieſt, by way of compariſon with *Aaron*; wherein he is not onely proved,

1. To be equall to *Aaron* the High Prieſt, in having all the qualifications of a High Prieſt; as,

1. His election from amongſt men. v. 1.
2. His offering up ſacrifice for the ſinnes of the people. *ibid.*
3. His Ordination from God to that office. v. 4, &c.

But

2. To be farre more greater then *Aaron*;

1. In not offering up a ſacrifice for his owne ſinnes, as *Aaron* did; as being free from all ſinne. v. 3.

2. In

2. In having a Prieſthood; not
   1. Temporary, as was *Aarons*:
      But
   2. Perpetuall, and for ever. v. 6.
3. In being a Saviour. v. 9.

2. They are *reproved* for their unprofitableneſſe under the meanes; in being,
   1. Ignorant of the firſt grounds of Religion; of their *Catechiſmes*. v. 12.
      When as,
   2. They might have beene greater proficients, skilled in higher matters. *ibid.* 13, 14.

CHAP. VI.

An Exhortation to them;

1. *To goe forward*,
   1. In *leaving*, but not *contemning* and *forgetting* the principles of Religion, concerning,
      1. *Repentance* for ſinnes. v. 1.
      2. *Faith* in God for pardon. *ibid.*
      3. *Baptiſme*. v. 2.
      4. *Laying on of hands*. ibid.
      5. *Reſurrection*.
      6. *Day of judgement*. ibid.
   2. In endeavouring to get the knowledge of higher matters. v. 1.

2. *Not to goe backward*, (*i.*) not to fall from *Chriſtianity* to *Judaiſme*; by ſhewing,

1. The

1. The danger of *Apoſtaſy*, and falling away *totally* from faith in the Goſpell; which being a ſinne againſt the Holy Ghoſt,
   - 1. *Againſt knowledge.*
   - 2. *Out of malice and oppoſition unto God;*

   cannot be repented of, and ſo never pardoned. v. 4, 5, 6.
2. The puniſhment which God will inflict on thoſe that have the meanes of knowledge, (*i.*) Gods Word; and doe not make good uſe of it; by a ſimilitude taken from thornes. v. 7, 8.
3. *Abraham* for an example; that they who had beene,
   1. So forward in their *charity* to the poore Saints. v. 10.
   2. Be as forward in their *faith* in Chriſt Jeſus; and be as conſtant in it, as *Abraham* was; who for this reaſon is called the *Father of the faithfull*, becauſe he was the firſt that believed to enjoy thoſe bleſſings (when there was no likelyhood in nature) which God ſaid he would give him in his ſonne *Iſaac*; ſo that Gods
      - 1. *Promiſes*, v. 14.
      - 2. *Oath confirming them*, v. 17.

      were the grounds,
      - 1. Of his faith;
        And
      - 2. Ought to be of

1. Our

1. Our comfort. v. 18.
2. Our hope; which will be as great support to us in our troubles, as the *Anchor* is to sea men, who are in danger of shipwrack. v. 19.

CHAP. VII.

A Comparison betwixt *Christ* and the *Levites*;
1. In *their persons*; wherein is proved, that Christ is greater then they;
   1. In being equall to *Melchisedec*; who was,
      1. A Type of him; and therefore is said to be *without Father and Mother*, to signifie his eternity. v. 3.
      2. Greater then *Abraham* from whence they came; and for this reason greater then they; for his being above *Abraham* is proved,
         1. By *Abrahams* paying tithes unto him, v. 4. and the Levites in his person. v. 9.
         2. By *Melchisedec's* blessing him, v. 7. both which doe imply *Abraham* to be his inferiour
   2. In being ordained High Priest by an oath, v. 21. whereby he was more confirmed a Priest, then the Levites that were made without it. v. 22.

2. In

2. In *their Prieſthoods*; wherein is ſhewne,
   1. The inſufficiency of theirs.
      1. In the ſhort continuance of it; as being altered, when he that was of another tribe, (*i.*) of *Judah*, came into the World. v. 12, 13, 14.
      2. In the imperfection and weakneſſe of it, to make a *reconciliation* and peace betwixt God offended at us for our ſinnes, and us. v. 11, 19.
   2. The ſufficiency of the Prieſthood, to procure pardon for us in him, who
      1. Was free from ſinne, and ſo able to ſatisfie, v. 26. from which the Levites were not. v. 27.
      2. Is eternall; and ſo is able to ſave us, by interceding for us, and ſpeaking in us at Gods right hand, v. 25. and by preſenting to God,
         1. Our *prayers*.
         2. Our *praiſes*, which are offered up in his name;

         whilſt the Levites are mortall, and dye, v. 8. 23.
      3. Who offered up one ſacrifice once for all, whilſt they made many with *reiteration*; which ſhewed the imperfection of theirs, and the perfection of his. v. 27.

CHAP.

CHAP. VIII.

A ſhort Repetition of what hath beene ſaid in the former Chapters; wherein is proved, that Chriſt is a Prieſt differing from the Leviticall Prieſts;

1. In *place of his reſidence*; he is not,
   1. An earthly Prieſt, nor cannot be; becauſe earthly Prieſts were types and ſhadowes of him; and if he had been ſuch an one, he had been a type of himſelfe. v. 4, 5.
   But
   2. An heavenly. v. 1.
2. In *the power of his Prieſthood*;
   1. In abrogating the Covenant of workes under the Law; wherein conſider,
      1. The cauſe of its abrogation, *viz.* the imperfection of it. v. 6, 7.
      2. The reaſon of that imperfection, *viz.* the bringing in of the new Covenant; which would not have beene needfull, if the former had beene perfect. v. 7.
   2. In eſtabliſhing the Covenant of grace, which excelleth the old Covenant;
      1. In reſpect of a greater meaſure of knowledge which we have by it, then the Fathers had by the old. v. 10, 11.
      2. In reſpect of the juſtification of our perſons in the forgiveneſſe of our ſinnes freely for Chriſts ſake. v. 12.

CHAP.

CHAP. IX.

A Comparison betwixt the
Sacrifice of Christ;
And
The sacrifices of the Law; wherein we may observe,

1. The meanness and small power those of the Law had, because they were meerly carnall, and therefore did not purge,
   1. The conscience, which was a spirituall things. v. 9.
      But
   2. Meerly the flesh.
2. The excellency of Christs sacrifice, proved,
   1. From the matter whereof it was made; which was not
      1. The bloud of buls and goates:
         But
      2. The bloud of himselfe.
   2. From the efficacy of it; proved,
      1. By comparing it with that of goares, &c. that if they did purify, much more his bloud. v. 13, 14.
      2. By doing that perfectly at *once*, which the High Priests did imperfectly endeavour to doe at *many times*; whereas,

1. They

1. They offered every yeare for ſinne. v. 25.
2. Offered himſelfe but once for all. v. 28. in that
   1. He *did* dye once;
   And
   2. He *could* but dye once, for this reaſon, becauſe it is appointed for all men *once*, and but once to dye. v. 27.

CHAP. X.

A further proſecution of the ſame doctrine, concerning

1. The inſufficiency of the ſacrifices of the Law to juſtifie any, or pardon ſinnes, v. 1. proved by reaſons taken,
   1. From the nature of thoſe ſacrifices, which were
      1. Meerly *ſhadowes* of that which was to be perfected by Chriſt;
      And not
      2. Any reall *ſubſtance* at all able of themſelves as much as to ſatiſfie for the leaſt ſinne. v. 1.
   2. From the reiteration and frequent uſe of them; whereof were offered,
      - Some once a yeare. v. 3.
      - Others daily. v. 11.

Not:

Not: If theſe ſacrifices had beene ſufficient to pardon ſinnes, one offering would have beene enough.

3. From the diſproportion betwixt them and ſinnes; whereby it was impoſſible that the bloud of goates and buls ſhould take away ſinnes, v. 4. Becauſe
   1. They were carnall, ſinnes ſpirituall.
   2. They were finite, ſinnes infinite, as being committed againſt an infinite God.
4. By Scripture authority (to let them know, that it was not onely his ſaying) whereby it is ſaid, that God refuſed thoſe ſacrifices, as things inſufficient to juſtification. v. 5, 6, 7, 8.

2. The ſufficiency of Chriſts ſacrifice; which
   1. Did make ſatisfaction for ſinne at one time, which the Prieſts could not make at many times. v. 10.
   2. Did put an end to all ſacrifices for the time to come, by obtaining a full pardon for ſinnes. v. 18.

3. The *Uſe of the Doctrine*, grounded upon the conſideration of our acceſſe to God by prayers, through Chriſt Jeſus, and many other benefits. v. 19, 20, 21.
   1. Of *Exhortation* unto faith; and in it,
      1. To a perſeverance *in it*. v. 23.
      2. To a bringing forth of the fruits *of it*, in a good life. v. 24.
   2. Of *Dehortation*, whereby he forbids them,

1. To be *Schismatickes*, in forsaking the Church, out of pride, singularity, &c. and thereby breaking Christian love and charity. v. 25.
2. To be *Apostates*, in falling away from that Religion they had beene brought up in, by reason of any persecution whatsoever. v. 26.
   1. Totally and wilfully. *ibid.*
   2. With delight.
   3. Against knowledge and conscience,

   Because
   for such wilfull falling away they must expect.
   1. No mercy. *ibid.*

      But
   2. Punishment at the day of judgement, v. 27. which will be,
      1. Great; because the punishment of the contempt of *Moses* his Law, (which was a lesse sin then the contempt of Christs mercy, and merits) was so great. v. 28, 29.
      2. Will certainly be inflicted; because God is a God of *justice* and vengeance, as well as *mercy*. v. 30, 31.

3. Of *Caution* against impatience; and that they doe not fall into it, for these reasons; because,

1. They

1s They had formerly ſtoutly endured afflictions; which were,
  1. Great, full of contention, like unto *battailes*. v. 32.
  2. Sharpned with publique ſcorne and deriſion, v. 33. and therefore a ſhame to be worſe then they had beene.
2. God would reward them for it. v. 35.
3. The reward would be certaine, becauſe promiſed by God. v. 36.
4. Their comfort and reliefe would not be long deferred. v. 37.
5. Their faith would make them live chearfully in the midſt of all afflictions. v. 37.
6. They were not of the number of backſliders. v. laſt.

CHAP. XI.

1. A Deſcription of Faith. v. 1.
2. The danger of the want of it. v. 6.
3. The various and ſeverall effects of it, proved in many examples, eſpecially of the *Fathers* of old time, who were famous for what they did *by it*, and ſuffered *for it*. v. 2. As,
  1. The knowledge of the Creation, and
    1. Its Author. v. 3.
    2. Its manner, *ibid.* which many learned Philoſophers with all their ſtudy could not find out.

2. The acceptance both of,
   1. Our persons
   2. Our actions
   } in *Abels* example. v.4.
3. Freedome from death, in the example of *Enoch*, who was translated. v. 5.
4. Watchfulneſſe and providence to prevent future evils, in the example of *Noah*; who,
   1. Believing a floud to come, provided an Arke to ſave himſelf and family. v. 7.
   Whilſt others
   2. Disbelieving it, were through carnall ſecurity drowned. *ibid.*
5. A ſtrong truſt and confidence in God for maintenance, and a livelyhood, at all times, and in all places, in the example of *Abraham*, whoſe faith made him,
   1. Willing to leave his owne Country.
   2. Confident to have a better (*i.*) in Heaven. v. 8, 9.
6. Temporall bleſſings beyond all expectation, in the example of *Sarah*, who had a child unlooked for, againſt the ordinary courſe of Nature. v. 11, 12.
7. Selfe-deniall; in the example of *Abraham*, who denied his fatherly affection to his Sonne, in offering up *Iſaac*. v. 17, 18, 19.
8. A ſtrong relying upon Gods providence for all good things; not onely,
   1. Towards a mans ſelfe;
   But
   2. Towards his poſterity, in the examples of *Iſaac* and *Jacob*, who by this confidence beſtowed *eſtates* upon their poſterity, which were not then in their poſſeſſion. v. 20, 21.

9. Courage

9. Courage to doe things even to the hazard of life; in the example of the parents of *Moſes*, who preſerved him though the King had forbid it *upon paine of death*. v. 23.
10. Contempt of the World, (*i.*) the riches and pleaſures of it; in the example of *Moſes*, who left his *Courtiers* life, to live a miſerable life with the afflicted Iſraelites. v. 24, 25, 26.
11. Gods protection of them that doe undertake dangerous journies; in the example of the Iſraelites, who were preſerved in their journey through the Red Sea. v. 29.
12. Victory by weake meanes, in the example of *Jericho*, conquered by Rammes hornes. v. 30.
13. Preſervation *in the midſt of dangers*; in the examples,
    1. Of *Daniel* preſerved in the Lyons denne. v. 33.
    2. Of the three Children preſerved in the flames of fire. v. 34.
14. Deliverance *from dangers*, in the example of *Rahab*, v. 31. and others. v. 34.
15. Victory *over dangers*. v. 34.
16. Miraculous recovery of *life*, in the example of the woman of *Sereptaes* child, raiſed by *Elias*. v. 35.
17. A ſtoutneſſe and valour;
    1. In refuſing the offers of life, upon tearms of forſaking their faith and Religion. v. 35.
    2. In enduring,

1. Afflictions,
   1. In their names. v. 36.
   2. In their bodies.
      1. By imprisonment, and whippings. *ibid.*
      2. By disconsolate wandring up and down. v. 37, 38.
2. Marryrdome, of severall kinds; as stoning, sawing asunder, &c. v. 37.

4. And Lastly; A strong Motive to stirre them up to faith, by considering the faith of them of old; and how that it would be a great shame for them,
   1. Not to believe in Christ *already come*; When as
   2. They of old, *which received not the promises*, v. 13. 39. did strongly believe in Christ *before his coming*.

CHAP. XII.

The Christians journey; wherein,

1. The nature of it; it is rugged and thorny; implyed in these words, *Runne with patience*. v. 1.
2. The end of it, (*i.*) Heaven.
3. Our guides in it, and examples to follow, that we be not discouraged with those afflictions that are in it: And these are,
   1. The Fathers of old, mentioned in the former Chapter, who by faith overcame great afflictions. v. 1.
   2. Christ Jesus, whom we are chiefly to observe in this journey; and to consider,

1. The

1. The greatneſſe of his perſon;
   1. In reſpect of power; he is the Author and finiſher of our faith. v. 2.
   2. In reſpect of his honour, he ſits at Gods right hand. *ibid.*
2. The greatneſſe of his ſufferings, afflictions in body and name, *ibid.* So that our afflictions are nothing to his.
3. His encouragement to ſuffer, (*i.*) the conſideration of the joyes of Heaven to be after all this enjoyed. *ibid.*

4. Our comforts and refreſhments againſt afflictions, leaſt we faint under them, in the ſerious conſideration,
   1. Of the ſmallneſſe and lightneſſe of our ſufferings, which are not the loſſe of life, as Chriſts was. v. 4.
   2. Of the cauſes of them, which is Gods love; in that they proceed from God, not
      1. As an *angry Judge*;
      But
      2. As a *loving Father*. v. 5, 6, 7. and therefore if we patiently ſuffer,
         1. The corrections of our *earthly Fathers*, who often corrects, out of paſſionate anger, to pleaſe themſelves; much more ſhould we
         2. The chaſtiſements of God, who is our *heavenly*

Father; and corrects us, not to *please* himselfe, but *profit* us. v. 9, 10.

3. Of the benefit by them; for though afflictions are,
   1. *Hurtfull* and unpleasant to the body. v. 11.
   Yet they are
   2. *Helpfull* and profitable to the soule. *ibid.*

5. Directions for our behaviour in this journey; which are,
   1. Not to be dejected, nor to hang downe our hands and heads for any affliction whatsoever. v. 12.
   But rather,
   2. To make all Gospell precepts to the bearing of afflictions easy to us, by a constant practice of them. v. 13.
   3. To be of a peaceable and holy conversation in all our wayes. v. 14.
   4. To take heed,
      1. Not to goe out of the right way, by falling into heresies. v. 15.
      2. Not to goe backe againe, when we are in the right way, *ibid.* for grace being once lost, is hard to be recovered; as appeares by the example of *Esau*, who could not recover the blessing which he lost, v. 16, 17. which he too late did seeke for with teares; which were, not
         1. Of *repentance*, and sorrow for his sin:
         But
         2. Of *discontent*, and disdaine against his Brother for a temporall losse. *ibid.*

6. Reasons

6. Reasons to perſwade us to walke well in this our Chriſtian journey; which are,

1. The *greatneſſe of mercies already received*; in that we Chriſtians doe not live,
   1. Under the *threats and terrours of the Law*, which was given
      1. With a fearfull ſound of the trumpet.
      2. With dreadfull flames of fire.
      3. With terrible ſtormes. v. 18, 19.

      But
   2. Under the *ſweet mercies of the Goſpell*; which doth not,
      1. *Threaten death* to ſinners;

      But
      2. *Promiſe life and pardon*, if they be penitent, through the *bloud* of Chriſt, which doth not cry,
         1. For *vengeance*, as *Abels* did:

         But
         2. For *mercy* and pardon. v. 24.
2. The *greatneſſe of judgements which will be inflicted on us*, if we doe not walke anſwerable to this great mercy.
   1. In reſpect of the greatneſſe of the perſon of Chriſt; for if the contempt of *Moſes*, who was but a *Servant upon Earth*, was ſeverely puniſhed: how much more will the deſpiſing of the mercies by Chriſt Jeſus *our great Maſter in Heaven?* v. 25.
   2. In reſpect of the nature of God; who though

1. He

1. He *hath beene mercifull to us*, in giving us his Sonne to satisfie for our sinnes:
Yet
2. *He will be just*, in punishing us, if we presume upon that mercy, and walke not in some measure worthy of it. v. 29.

CHAP. XIII.

The Conclusion of the Epistle,
1. With an Exhortation of them to severall virtues; as,
1. Such as *concerne themselves*;
1. In body; as *chastity*. v. 4.
2. In estate; as *contentednesse*. v. 5.
3. In mind and judgement; as a *setledness and constancy*, not to be led away with superstitious doctrines concerning the observation of Mosaicall rites, in abstaining from certain kinds of meats. v. 9.
2. Such as *concerne others*:
1. In *generall*; all men; as,
1. *Wishing well* to all. v. 1.
2. *Doing well* to all. v. 16.
2. In *particular*, concerning some;
1. Those who for the most part are either our equals, or inferiours; as,
1. Hospitality to distressed travellers. v. 2.
2. Charity to prisoners. v. 3.
3. Prayers for the distressed. v. 18.
2. Those who are our superiours; as the Ministers of the Gospell; as,
1. *Obedience*

{1. *Obedience to their government.* v. 7. 17.
2. *Imitation of their virtues.* v. 17.

With a fervent prayer for them, v. 20, 21. for Gods

{1. *Sanctifying*
2. *Assisting*} grace.

With the good newes of *Timothy's* liberty, v. 23. and his usuall salutation and benediction. v. 24, 25.

The

The Analyſis of the Generall Epiſtle of Saint JAMES.

CHAP. I.

In this Epiſtle (which was writ to the afflicted and diſperſed Jewes after their captivities, by Saint *James*, who was

1. Not the ſonne of *Zebedee*: But 2. Of *Alpheus*, } v. 1. of this Chapter;

He ſpeaketh,

1. Of *the evill of Affliction*; and,
   1. Of our behaviour in it; which muſt be,
      1. With patience; whereof,
         1. The cauſe is *faith*. v. 3.
         2. The perfection, which is *perſeverance* to the end. v. 4.
      2. With chearfulneſſe; in that
         1. Though he be low one way, in being afflicted. v. 9. Yet
         2. He is exalted another way, in having intereſt in Chriſt Jeſus. *ibid.*

2. Of

2. Of our way to get the knowledge of the Author, effects and benefits of this affliction, which is prayer, v. 5. which if it be made
   1. With faith and confidence in God that he will grant it:
      It will be
   2. Succeſſefull, becauſe God is bountifull and liberall to grant. v. 5, 6, 7, 8.
3. The benefit by it; eternall joy for momentary ſorrow. v. 12.

2. The *evill of Proſperity* which is pride and vanity, implyed in the virtue which the rich are bound to give God thankes for, (*i.*) *humility*; which virtue is got by a ſerious conſideration of the *vanity* of all earthly things, which are compared to the *flowers* of the field. v. 10, 11.

3. The *evill of Sinne*, and the cauſe of it; which is,
   1. Our owne naturall corruption; which
      1. Draweth us *from that* which is good. v. 14.
      2. Entiſeth us *to that* which is evill. *ibid.*
      And not
   2. God; who is not,
      1. The Author of evill:
         But
      2. Of every good thing.
         1. Temporall.
         2. Spirituall; and in particular, of our regeneration, by the preaching of the Word, v. 18. by which great gift of regeneration, being received, we are bound to doe the workes thereof:

1. In

1. In avoiding those common sinnes,
   - 1. Of *hearing* } 1. Unprofitable;
   - 2. Of *speaking* } 2. Angry and passionate talke. v. 14.
2. *In the diligent hearing* } of Gods Word. v. 21,
3. *Serious meditation* } 22.
4. *Faithfull practice*

in the *looking* into the *glasse of Gods Word*; not
1. Slightly, to see our sinnes, and presently after to forget them, without any care to amend them; like those that slightly look into glasses, to see the faults of their faces, and afterwards never mend them. v. 23, 24.

But

2. Seriously, with resolution to amend all. v. 25. And to be a Christian, not onely,
   1. In outward shew and profession of Religion:

   But

   2. In the true exercise of it;
      1. *In keeping in the tongue* from wronging others by detraction, and bitter talke. v. 26.
      2. *In stretching out the hand* to the charitable relieve of afflicted people; as fatherlesse and widowes. v. 27.
      3. In living a life free from all scandall. *ibid.*

CHAP.

CHAP. II.

How Christians should esteeme and thinke of others;

1. For *their riches*; and for these onely men are not to be honoured: because rich men are usually,
   1. Oppressours. v. 6.
   2. Contemners of Religion. *ibid.*
2. For *their poverty*; and for this no man is to be scorned, and *contemned*;
   1. Because God respects the poore, in bestowing his graces upon them often in a more plentifull manner then upon the rich. v. 5.
   2. Because Charity commands us to love them. v. 8.
   3. Because the uncharitable contempt of them, is the breach of the Law, though all the other parts of the Law be performed. v. 9, 10, 11.
   4. Because mercifull judging of these men, without scorne and hatred, will be rewarded. v. 13.
3. For *their outward profession* of their faith; and for this onely men are not to be esteemed true believing Christians; for where there is not a good life answerable to their outward shew of Religion, there is no true faith; for faith, which doth justifie, is not,

1. A bare naked and historicall faith, for this:
   1. Doth helpe others no more, then wishing the poor meat, doth fill their bellies. v. 15, 16.
   2. Doth not distinguish a man from a Devill. v. 19.

   But

   2. A working faith; which by good workes doth
      1. Declare and testifie it selfe *before men.* v. 18.
      2. Justifie us *before God*, as it did
         1. *Abraham*; not for bare believing, but for doing, (*i.*) in offering up his sonne. v. 23.
         2. *Rahab*, not onely for a bare beliefe of Gods promises, but for her good workes in entertaining the Spies sent by *Joshua.* v. 25.
      3. Preserve its life, in the exercise of it selfe by good workes; which though they be not,
         1. The *soule* of faith; which is the cause of them:

            Yet

         2. They are the *vitall spirits and breath* of faith, whereby the life of it may be discerned. v. last.

1.

CHAP.

CHAP. III.

We must be meeke in reproving others;

1. Because we our selves are faulty as well as others, v. 1.
   1. Especially in many things. v. 2.
   2. In particular, in not governing our tongues; the government whereof,
      1. *Sheweth discretion.* ibid.
      2. *Is difficult*;
         1. In respect of its power over other things; wherein it is compared to a bit of a bridle, and a helme of a ship; which, like the tongue, are.
            1. *Little in substance.*
            2. *Great in operation.*
         2. In respect of the unrulinesse of that power, which is more then that of wild beasts.
      3. *Is necessary*;
         1. To prevent dissentions, murthers, and miseries which proceed from the unrulinesse of it. v. 6.
         2. To keepe it from that unnaturall monstrous way of venting things quite contrary, as piety and impiety, cursing and blessing; whereas it was made onely for blessing. v. 9, 10, 11, 12.

2. Because to be bitterly and enviously censorious, is not
   1. Heavenly wisedome; whose fruits are,
      1. *Peaceablenesse,*
      2. *Gentlenesse,*
      3. *Easinesse to be intreated.*
      4. *Mercifulnesse.* v. 13, 17, 18.

      But
   2. Earthly, and hellish. v. 15.

CHAP. IV.

1. *Of the Flesh*, and the lusts thereof; whose effects are,
   - 1. *Quarrelling and contention.* v. 1.
   - 2. *Insatiableness with what they have.* v. 2.
   - 3. *Vaine and wicked prayers for riches.* Not
     - 1. To supply their necessity:
       But
     - 2. To maintaine their roitousnesse. v. 3.
2. *Of the World*; and
   - 1. The *love of it*; which is spirituall adultery and enmity with God. v. 4.
   - 2. The *pride in it*; which is hatefull to God. v. 6.
   - 3. Trust, and confidence, and joy in the riches of it, more then in Gods providence; which proceeds from a want of a serious consideration,
     - 1. Of the shortnesse of life.
     - 2. Of the uncertainty of riches. v. 13, 14, 15.
   - 4. Uncharitable speaking ill of others; whereby men sinne,
     - 1. *Against the Law*; in judging others: Not,
       - 1. According to its rule:
         But
       - 2. According to our owne wils. v. 11.
     - 2. *Against God*; in usurping that judgement of others upon them, which belongs to him. v. 12.

3. *Of*

3. *Of the Devill*; againſt whom we are,
   1. Encouraged to fight;
   2. Promiſed victory. v. 7.
4. A Remedy againſt all theſe forementioned ſins; which is a turning unto God, v. 8. with repentance; which muſt be both,
   1. With outward weeping of the *eyes*. v. 9.
   2. With inward ſorrow and humiliation of *heart*. v. 10.

CHAP. V.

1. *Comforts* to the afflicted:
   1. By telling them the calamities and judgements that will befall their Oppreſſours, (*1.*) the rich men of the world; whereof,
      1. Some are too covetous, in hoording up riches, and letting them rather ruſt and canker, and corrupt, then relieve the needy by being laid out. v. 2, 3.
      2. Others are too prodigall, in ſpending their wealth to maintaine their ſenſuall luſts and pleaſures. v. 5.
      3. Others are deceitfull, in not paying the hirelings their wages. v. 4.
      4. Others are Oppreſſours of the godly. v. 6.

2. By exhorting them to patience;
   1. By laying before them the patience of Husbandmen, who in their labours and toyles wait patiently for the harveſt. v. 7.
   2. By telling them their ſpeedy deliverance. v. 8.
   3. By ſhewing them, that afflictions are no new and ſtrange unuſuall things; for they have befalne,
      1. The Prophets of old, who were patient under them. v. 10.
      2. *Job*, who is famous unto this day for his patience. v. 11.
   4. By telling them the reward of patience, which is happineſſe. *ibid.*
   5. By ſhewing the danger of impatience, in that it cauſeth ſwearing and curſing; from both which he diſſwades them moſt earneſtly. v. 12.

2. *Directions* what to be done in all times; as,
   1. In times of proſperity; *praiſing of God for it.* v. 13.
   2. In times of adverſity; *praying to God for comfort.* ibid.
   3. In times of ſickneſſe and infirmity;
      1. *Of the body*; ſending as well,
         1. For the Phyſitian of the ſoule, to pray with the ſick, and for them. v. 14.
         2. For the Phyſitian of the body. As,
      2. *Of the mind*; when any is in an errour; and this is,

1. Confeſſion

1. Confeſſion made by the ſinner to ſome, that may either *comfort* or *inſtruct* him. v. 16.
2. Prayer *for him*; which is proved to be an effectuall remedy, by the example of the powerfull prayer which *Elias* made. v. 16, 17.
3. Inſtruction *of him*, to draw him from his erroneous wayes; which will be, next under God, the ſalvation of his ſoule. v. 19, 20.

The

The Analyſis of the 1. Epiſtle generall of Saint PETER.

CHAP. I.

1. His Salutation; wherein is ſhewne,
   1. *His* Condition, *what he is*, (*i.*) an Apoſtle, &c. v. 1.
   2. *Their* Condition, *what they are*, (*i.*) converted Jewes, (whereof he was a Doctor, as Saint *Paul* was of the Gentiles) who are,
      1. *Miſerable* in reſpect of this life, as being diſperſed and *ſcattered* by *perſecution*. ibid.
      2. *Happy* in reſpect of the next life, as as being *ſeperated* from the world by election, v. 2. of which we may obſerve,

1. The

1. The cauſe; Gods decree. *ibid.*
2. The markes and ſignes; holineſſe of life; and this wrought by the Spirit. *ibid.*
3. The meanes whereby it was wrought, (*i.*) bloud of Chriſt Jeſus. *ibid.*

2. His prayer to God;
   1. For his graces to them. *ibid.*
   2. For the meaſure of thoſe graces, (*i.*) abundance. *ibid.*

3. His praiſes of God;
   1. For their ſtrong hope of a better life, v. 3. wherein is laid downe,
      1. The cauſe of this hope; which is,
         1. Not our *merits*;
            But
         2. Gods *mercy*. ibid.
      2. The certainty of it, (*i.*) the reſurrection of Chriſt. *ibid.*
      3. The benefits which we ſhall reape by this hope; which are,
         1. Joy in afflictions in this life. v. 6.
         2. An inheritance in the next life; which will not be like this earthly;
            1. Impure and fading:
               But
            2. Pure and everlaſting. v. 4.
   2. For their faith; where we may conſider,

1. Its nature;
   1. In ſupporting that hope in the midſt of of all afflictions, v. 5. which are,
      1. The triall of faith it ſelfe, in this life. v. 7.
      And will be
      2. For the honour and glory of the faithfull, at the day of judgement. *ibid.*
   2. In believing things not ſeene and not had, as already enjoyed, (*i.*) joyes in Chriſt Jeſus. v. 8.
2. Its reward; ſalvation by Chriſt Jeſus. v. 9.

Concerning which we may further obſerve,

1. Its worth and excellency; in that the Prophets made it their chiefe and maine ſtudy to know both,
   1. The *ſubſtance* of this ſalvation;
   And
   2. The *circumſtances* of it. *viz.*
      1. The manner of Chriſts
         1. Manifeſtation.
         2. Suffering in the fleſh, v. 11.
      2. The time thereof. *ibid.*
2. Its coming to paſſe in their dayes; whereby they were more happy then the Prophets, who did not live to ſee Chriſt in the fleſh. v. 12.

4. *Their*

4. *Their duty to God* for his great mercy, in having the manifeſtation of Chriſt in their dayes, v. 13. and for other great benefits vouchſafed them; which they ought to performe,
   1. In caſting away all impediments and hindrances in their way to Heaven. v. 13.
   2. In uſing ſobriety and moderation; Not onely,
      1. In meates and drinkes;
      But
      2. In all other fleſhly deſires. v. *ibid.*
   3. In the perſeverance of a hope of our better life. *ibid.*
   4. In living holy lives;
      1. Becauſe God is a *loving Father*; and Children ought to imitate their Fathers virtues. v. 14.
      2. Becauſe God is a *holy God*; who hath
         1. Called us, to the end we might be holy. v. 15.
         2. Commanded us to be ſo. v. 16.
      3. Becauſe God is a *ſevere Judge*, and will puniſh offenders. v. 17.
      4. Becauſe they were redeemed from ſinne, that they might ſinne no more; Not
         1. With ſummes of money, as *Gally-ſlaves* are redeemed from the *Turkiſh ſlavery*:
         But
         2. With the pretious bloud of Chriſt Jeſus, whereby they were ſet at liberty from the ſlavery,
            1. Of *Sinne*.
            2. Of *Satan*. } v. 18, 19.

5. *Their*

5. *Their duty to their neighbours*, which is love; which ought to be,

1. True, and sincere.
   1. Without dissimulation. v. 22.
   2. Without respect of any private ends, as gaine, &c. *ibid.*
2. Fervent, without coldnesse. *ibid.*
3. Spirituall, such as may become regenerated men. v. 23. who are borne, not
   1. Of carnall seed of the *flesh*; whereof
      1. The substance is as corruptible as grasse. v. 24.
      2. The beauty is as fading as the flowers of the field. *ibid.*

   But
   2. Of the spirituall seed of the spirit, which is durable, and will never faile. v. last.

CHAP. II.

An *Use of Exhortation* of his *doctrine* in the last Chapter, to the fruits of regeneration, and the duties of the regenerate men, (who are compared to *new babes*) v. 2.

1. In

1. In forſaking,
   1. The ſinnes of the *heart*; as malice and envy. v. 1.
   2. The ſinnes of the *tongue*; as all evill ſpeaking *to* and *of* others. *ibid.*
   3. The luſts of the *fleſh*; which
      1. Are unfit for us, who are ſtrangers in this world, and ought not to regard,
         1. The carnall things *on earth*:
         But
         2. The ſpirituall things *in heaven*.
      2. Are hindrances to the ſalvation of our ſoules. v. 11.
2. In a delightfull hearing of the Word; which is
   1. Compared to milke;
      1. *For its purity.*
      2. *For its ſweetneſſe.*
      3. *For the nouriſhment and increaſe by it.* v. 2.
   2. Sharpned and increaſed by a *taſt* and *experimentall knowledge* of Gods goodneſſe to us in Chriſt Jeſus. v. 3.
3. In laying hold on Chriſt by a lively faith, v. 4. who is not onely,
   1. The Foundation of the Church, in being a Corner Stone of it. v. 7. whereby we are built and edified by the preaching of the Word. v. 5.
   But
   2. The preſervation of it; by giving life and vertue to it, as being a *living* Stone. v. 4. and a Saviour; not

1. Of Infidels; who for want of faith;
   1. Are contemners and undervaluers of ſalvation by Chriſt Jeſus. v. 7.
   2. Shall be deſtroyed, and have no benefit in Chriſts merits. v. 8.

   But
2. Of Believers; who by faith highly eſteeme the ſalvation by him. v. 7.

4. In not being ſcandalous in their lives, that their Religion might not be ill ſpoken of by the Heathen, for the bad lives of the Profeſſours of it. v. 12.
5. In obedience to Governours;
   1. Becauſe they are appointed by God, for puniſhment of vice, and encouragement of vertue. v. 14.
   2. Becauſe diſobedience of Superiours, will make the Heathens ſpeake ill of their Religion. v. 15.
   3. Becauſe Chriſtian liberty doth free all,
      1. From ſinne, and the rigour of the Law;

      Not
      2. From obedience to Magiſtrates. v. 16.
6. In reſpecting all men; and this,
   1. In loving thoſe of our owne profeſſion, v. 2. in giving obedience, not onely
      1. *Active*:

      But
      2. *Paſſive*; in ſuffering wrongfully of thoſe that are our Maſters, though they be Infidels, and not of our Religion. v. 18.

1. Becauſe

1. Because wrongfull suffering will be rewarded hereafter. v. 19.
2. Because such suffering is the lot of all Christians. v. 21.
3. Because Christ suffered the like. v. 21, 22, 23, 24.

2. *The Apostles Reasons* of his Exhortation to these workes of Regeneration;

1. Because they were chosen and seperated from the World, like Priests. v. 9.
2. Because of a contemptible and despised people, they were made by Gods speciall favour, a *peculiar* people, purchased by the bloud of Christ. *ibid.*
3. Because they were called,
   1. From darkness to light, (*i.*) ignorance of salvation to the knowledge thereof. *ibid.*
   2. From *by-wayes*, (*i.*) sinfull courses, to the *true way*, (*i.*) newness of life. v. last.

And all this for no other end, but to glorifie God, by living holy lives, answerable to these great mercies of God.

CHAP.

CHAP. III.

Of Duties; which are,

1. *Particular*; and these,
   1. Of Wives; which are,
      1. In *respect of their Husbands*, to whom they are to be obedient, though they are unbelievers, v. 1. because such obedience will be
         1. For the *good* of their *Husbands*, who are unconverted, by bringing them to a good liking of their Religion, by their chast and obedient carriage. v. *ibid.*
         2. For the *honour* of *themselves*, in as much as the Scripture makes honourable mention of *Sarah*, for her obedience to her husband *Abraham*. v. 5, 6.
      2. In *respect of themselves*; in using such apparell as may be; Not,
         1. Gaudy, and whorish. v. 3.

         But
         2. Decent and modest; and not regarding so much the ornament of the body, as of the mind: which though it be not so visible to the eye, as that of the body, yet it is,

1. More

1. More lasting and durable, and which will not weare, as that of the body. v. 4.
2. More pleasing; though not,
   1. To the eyes of men: Yet
   2. To the eyes of God. *ibid.*

2. Of Husbands; who are to use,
   1. Discretion towards their Wives, v. 7. Either,
      1. In reforming their faults: Or,
      2. In bearing with them till they be amended.
   2. In respect unto them;
      1. Because they are the more apt to offend, as being the weaker vessell. v. *ibid.*
      2. Because they shall partake of the joyes of Heaven, as well as their Husbands. *ibid.*
      3. Because that brawling betwixt man and wife, will be but a hindrance to their devotion. v. *ibid.*

3. *Generall*, of all Christians; to be loving,
   1. In *thoughts*. v. 8.
   2. In *words*. v. 9.
   3. In *deeds*. v. 8, 9.

1. Because

1. Because they are Brethren of the same Profession and Religion. v. 8.
2. Because it is the end of our vocation, to doe good to all. v. 9.
3. Because kindnesse, especially in our language, is the onely way to live,
   1. *Peaceably* with all men. v. 10.
   2. *Happily* in Gods favour and protection. v. 12.
4. Because innocent and harmlesse living, is the onely way to be free from the wrongs, even of the worst sort of people. v. 13.

2. To be patient in the midst of all wrongs and injuries; and in them,
   1. To carry themselves towards their Persecuters; Not
      1. With *base feare*:
      But
      2. With *manly courage*. v. 14.
   2. To carry themselves towards God; Not
      1. With murmuring against him.
      But
      2. By sanctifying him, v. 15.
         1. By praising him.
         2. By trusting and hoping in him.
   3. To follow the example of Christ; and not to take it ill if they suffer wrongfully, when as Christ himselfe was not free from afflictions, v. 18. and did not onely suffer,
      1. *By* unjust men;
      But
      2. *For* unjust men. *ibid.*

Who

Who is,

1. *More righteous* and holy then they; in doing good, Not onely
   1. *In the flesh*, in the New Testament:
   But
   2. *By his Spirit*, in the Old; by inspiring *Noah* to preach repentance to those sinners of his time; whereof,
      1. Some, for not repenting, are now damned in Hell. v. 19.
      2. Others, upon repentance, were saved by water, v. 20. to which water Baptisme may be compared, whose virtue doth consist; Not
         1. In the bare outward act of washing the outside of the body:
         But
         2. In cleansing the inside of the soule. v. 21.
2. *More powerfull*; in that though
   1. He died in the flesh:
   Yet, v. 18.
   2. He was quickned by the Spirit. v. *ibid.*
3. More *honourable*; in that he sits at Gods right hand. v. last.

CHAP. IV.

An Exhortation to many Christian duties, taken from the Doctrine of our Redemption, mentioned in the former Chapter; As,

1. To mortification of *the flesh*; wherein we have,
   - 1. The motives *to it*; which are,
     - 1. The consideration of the death of Christ. v. 1.
     - 2. The serious consideration of our former ill led lives. v. 3.
   - 2. The effect *of it*; which is not the taking away,
     - 1. Of the very *essence and being of sinne*:
     - But
     - 2. Of the *power and dominion of it*. v. 1.
   - 3. The meanes whereby it is wrought, (*i.*) the preaching of the Gospell. v. 6.
2. To the Devotion *of the soule* in prayer; whereunto is required,
   - 1. The consideration of the day of judgement. v. 7.
   - 2. Vigilancy over the heart against drowsinesse, and distracted wandring thoughts. *ibid.*

3. To

3. To Charity;
   1. In thinking well of others.
   2. In speaking well *of* others.
   3. In doing well *to* others:
      1. In our owne *private Houses*, by hospitality, v. 9. in relieving the hungry and distressed Strangers.
      2. In *Gods House*, the Church; wherein those that are lawfully called to the Ministry, are bound to doe good to the souls of others, by their gifts, in preaching Gods holy Word, v. 10. which is to be delivered with that
         1. Gravity.
         2. Reverence, as may become it. v. 11.

4. To patience in Afflictions; where we may consider,
   1. *Their nature*; what they are, (*i.*) trials of our faith. v. 12.
   2. *Their kinds*; which are,
      1. In *estate*; as losse of riches.
      2. In *body*; as losse of health.
      3. In *name*; as slanders and reproaches. v. 4. 14.
   3. *Their Causes*; which are,
      1. Bad; as theft, murther, medling too much with other mens businesses. v. 15.
      2. Good; as profession of Religion, v. 16. for which Christians were persecuted in those Primitive times.
   4. *Their Extent*; which is to all men, good and bad. v. 17.
   5. Our behaviour and carriage in these afflictions; which doth consist,

1. In not wondring at them, as new things, that never happened to any but our ſelves. v. 12.
2. In not being dejected, and caſt downe with them, but rather rejoycing. v. 13.
   1. Becauſe we have Chriſt for the *Example* of our ſufferings. *ibid.*
   2. Becauſe we ſhall have *joy* for the *reward* of our griefe. *ibid.*
   3. Becauſe it is the *lot* of all Chriſtians. v. 17.
3. In *ſubmitting to Gods will*, in all our ſufferings.
4. In *committing* our ſelves, and our cauſe, *to Gods care* and protection, in all diſtreſſes whatſoever. v. laſt.

CHAP. V.

1. Other Duties;
   1. Of *Miniſters* towards their flock; which are,
      1. The *conſtant inſtruction* of them.
      2. The *carefull government* of them. v. 2. to both which are required,
         1. Willingneſſe of *the mind.* ibid.
         2. Honeſty of *the heart*; in reſpecting,
            1. *Gods glory.*
            2. *The peoples good.*

            And not
            3. *Their owne gaine and profit.* ibid.
      3. Their loving carriage towards them, without inſulting over them. v. 3.

         To which duties is annexed their encouragement in their calling, (*i.*) their reward. v. 4.

2. Of

2. Of the people.
   1. To the Miniſters; that they, and eſpecially the younger ſort, uſe a reverent carriage towards them. v. 5.
   2. To one another; in uſing a friendly and a loving carriage to all, without pride and inſolency: Becauſe pride is,
      1. Hatefull to God. *ibid.*
      2. A hindrance to the receiving of his graces, which are given onely to the humble. *ibid.*
3. Of all; both Paſtour and flock, to God Almighty;
   1. In a patient bearing of afflictions ſent by him;
      1. Becauſe it is in vaine to reſiſt him, who is all-powerfull. v. 6.
      2. Becauſe meekneſſe in afflictions is the way to deliverance from them. v. *ibid.*
   2. In a ſincere relying on him, and truſting in him, for deliverance. v. 7.
   3. In keeping a ſtrict watch over our ſelves, that we may not be ſurprized by the temptations of Satan; who is an Enemy,
      1. *Cruell*;
         And
      2. *Subtile and induſtrious*. v. 8.
   4. In arming our ſelves againſt his temptations with a lively faith; and not thinking our ſelves the worſe for them, becauſe they befall the beſt men. v. 9.

2. The Apoſtles Concluſion of the Epiſtle; wherein,
   1. His Prayer; and therein,
      1. The Preface *of it*; wherein are,
         1. Gods titles.
         2. Gods goodneſſe. v. 10.
      2. The matter of it; that they may perſevere and continue in Gods grace. *ibid.*
      3. The Concluſion of it; Gods praiſe. v. 11.
   2. The Party *by whom* he ſent it, (*i.*) *Sylvanus*, with his commendation. v. 12.
   3. The *Men* with *whom* he was, and the place *where* he was, when he writ it, and his Farewell. v. 13, 14.

The

The Analyſis of the 2. Epiſtle generall of Saint PETER.

CHAP. I.

1. His Salutation of the ſame perſons writ to in his former Epiſtle; wherein is,
   1. *His* calling; and this,
      1. Generall; a *Chriſtian.* v. 1.
      2. Particular; an *Apoſtle.* ibid.
   2. *Their* calling; which is the profeſſion of the Chriſtian faith: whereof conſider,
      1. The worth of it; as being pretious. *ibid.*
         1. In reſpect of its Object, (*i.*) Chriſt.
         2. In reſpect of its End, (*i.*) the ſalvation of our ſoules.
      2. Its compariſon with the faith of the Apoſtle; which is the ſame,
         1. In reſpect of its virtue. v. *ibid.* Though not
         2. In reſpect of its degree.
   3. The cauſe of it; Gods mercy: in that it is; Not,

1. A worke of our selves:
   But
2. A gift of God, through the righteousnesse of him, and our Saviour. *ibid.*

3. His prayer for them. v. 2.
   1. For grace and peace. *ibid.*
   2. For their increase in both. v. *ibid.*

2. His Exhortation of them to holinesse of life;
   1. In leaving off the sinnes which they have followed in the *time* past. v. 4.
   2. In becoming *new men* for the *time to come*, by a constant endeavour to get, by the assistance of Gods grace.
      1. A *working*, and no bare and *naked* faith, but such as is joyned with a good life. v. 5.
      2. Knowledge in the mysteries of Religion. v. *ibid.*
      3. Temperance in *prosperity*, in the moderate use of all temporall blessings. v. 6.
      3. Patience in *adversity*, in the meeke bearing of all afflictions. v. *ibid.*
      5. Godlinesse towards God, in serving him. *ibid.*
      6. Charity;
         1. In a more *especiall* manner, to our brethren of the same profession. v. 7.
         2. In a more *generall* manner to all men whatsoever. *ibid.*

3. The Reasons of his Exhortation;
   1. Because we are engaged to live holy lives, by the goodnesse of God to us: which sufficiently appeareth,
   1. By his gifts; which

1. Are

1. Are all things belonging to our temporall and spirituall life. v. 3.
2. Are wrought, through knowledge, in Christ Jesus. *ibid.*

2. Because by his reward of those gifts; which is, *exceeding great* promises, v. 4,

2. Because we are called,
   1. To live holy lives here;
      That we may,
   2. Live happy lives hereafter. v. 3.
3. Because, by a holy life, we are made like unto God: Not
   1. According to his *Divine Nature*, and Essence; as if we had thereby the Godhead in us: But
   2. According to his *Divine Image*; in righteousnesse and purity of the soule. v. 4.
4. Because the knowledge of Christ, without a good life, is,
   1. No true knowledge; for this is fruitfull in a good life. v. 8. But,
   2. False, hypocriticall, and boasting in a meer shadow and blindnesse. v. 9.
5. Because a holy life doth strengthen our assurance of our Election. v. 10.
6. Because a holy life is the *Pathway* to Heaven. v. 11.

4. The Earnestnesse of his Exhortation, in pressing it so much upon them; and that by reason,
   1. Of *the frailty of their memories*, though their understandings were good. v. 12, 13.
   2. Of *the frailty of his mortall body*, whereby he was not to continue long with them to instruct them; and therefore, the shorter his time was to be with them, the more diligent he would be in his Ministry. v. 14.

5. His Defence of the truth of the doctrine, (which he preached) against all gainsayers, which was concerning Christ Jesus; whose wonderfull power was,

1. No lye and fable of his owne deviſing, to deceive the people. v. 16.
2. No new thing, never heard of before.

But

3. A Reall truth; which
   1. He had *ſeene with his eyes*. v. *ib.*
   2. They themſelves had read with *their eyes*, in the Prophets. v. 19. who foretold all that power and Majeſtie of Chriſt Jeſus: Not,
      1. Of their owne heads and fancies. v. 20, 21.

      But
      2. By the inſpiration and direction of the Holy Spirit. v. laſt.

CHAP. II.

Of Heretickes; in which diſcourſe the Apoſtle ſheweth,

1. The neceſſity and unavoidableneſſe of the being of ſuch kind of men; that none may thinke it ſtrange, or be diſcouraged at it; in that Heretickes
   1. *Have* beene of *old*, in the time of the Law, amongſt the Iſraelites. v. 1.
   2. *Will* be in our dayes, in the time of the Goſpell, amongſt the Chriſtians.
      1. To try the *faith* of ſome.
      2. To exerciſe the *patience* of others.

2. The

2. The doctrines of these Heretickes.
   1. The deniall of the principles of Religion; as Redemption by Christ. v. 1.
   2. Licentiousnesse of life, under pretence of Christian liberty. v. 19.
3. Their ends and designes, which are gaine and profit; as *Balaams* designe was, when he went to curse the Israelites meerly for a reward. v. 3. 14, 15.
4. Their wayes to obtaine those ends.
   1. A subtile pretence of Religion, in speaking some truths; to foist and bring in *privily* their false doctrines. v. 1.
   2. Faire flattering speeches. v. 3. 18.
5. Their power, in drawing many after them. v. 2.
6. The manner of their lives; they are,
   1. Hypocrites, that make a faire shew outwardly, yet *are wels without water*, (*i.*) Professours without doing any good. v. 17.
   2. Troublesome and turbulent men in the Commonwealth.
      1. In speaking dishonourably of them that are in authority, v. 10. which the Angels themselves, their betters, would never doe. v. 11.
      2. In not submitting peaceably to their government. v. 10.
   3. Intemperate men;
      1. In their *gluttony*. v. 13.
      2. In their *drunkennesse*. v. *ibid.*
      3. In their *uncleannesse*, and want of chastity. v. 14.

7. The

7. The misery which they will bring,
   1. Upon *themselves*, (*i.*) great judgements. v. 1. 3. which will as certainly befall them, as they did befall,
      1. *The Angels.* v. 4.
      2. *Those before the flood.* v. 5.
      3. *Those after the flood*; *of* Sodom *and* Gomorrah. v. 6.
   2. Upon *others*; and those,
      1. The godly that live amongst them; by tormenting,
         1. *Their eyes* with the sight of their beastly actions, as was *Lots.* v. 7, 8.
         2. *Their eares* with hearing their unseemly talke. *ibid.*
      2. The weaker sort of Christians;
         1. By drawing them from the true Religion, wherein they were not firmely setled. v. 14.
         2. By bringing upon them greater judgements for their relapsing, backsliding, and turning to their former wicked courses, like *dogges to their vomits, and sowes to the mire.* v. 20, 21, 22.
   3. Upon the Church; which is scorne, contempt, and reproach which will be cast upon it, by the enemies thereof, for having heretickes amongst the members of it. v. 2.

CHAP.

CHAP. III.

Three Uſes;

1. Of *Caution*; to beware that they be not deceived by thoſe falſe Prophets, that denied the day of judgement. v. 3. 4. 17.
2. Of *Direction*, how to avoid them; which is,
   1. A conſtant meditation of the Holy Scriptures, which they had,
      1. Read in the Prophets.
      2. Heard from the Apoſtles. v. 2.
   2. A Conſideration of
      1. The *ſimplicity of their opinions*, in thinking,
         1. That all things *are the ſame* from the beginning of the World; which is falſe, becauſe the world was deſtroyed with water. v. 4, 5, 6.
         2. That all things *will be the ſame*; when as God,
            1. Hath created all things of nothing, and can reduce them to nothing againe.

               And
            2. Will deſtroy all things; ſo that there ſhall be new Heavens, and a new Earth, if not,

1. According

1. According to their *naturall substance*:
   Yet
2. According to their *corrupt qualities*. v. 7.

2. *The sinfulnesse of their lives*, in making a trade of sinning, by walking after their lusts v. 3.

3. Of *Exhortation*;

1. Not to be impatient, in thinking the day of judgement to be long in coming, to put an end to the miseries of this life;
   1. Because that that time which seemeth long to us, is but short in respect of God, in that a thousand yeares *with us*, is *with him* but one day. v. 8.
   2. Because that the delay of the day of judgement, is not
      1. Because he will not punish the wicked:
         But
      2. Because he will favour the Elect; that the longer it is deferred, the longer time they may have to repent. v. 9.

2. Not to be carnally secure; but
   1. To stand upon our *watch and guard*, in respect,

1. Of the *certainty* of the coming of Christ to judgement. v. 10.
2. Of the *uncertainty* of the time of his coming. *ibid.*

2. To endeavour,

1. To cast off the corruption and filth of our sinnes; for if the whole world must be purged of its corruption at the last day, much more must we be purged of ours. v. 11.
2. To put on the purity of holinesse. v. 14.
3. To make daily increase in all manner of goodnesse. v. last.

The

The Analyſis of the 1. Epiſtle Generall of Saint JOHN.

CHAP. I.

Of Chriſt.

1. His being *before time*, from the beginning, *as God.* v. 1.
2. His being *in time*, *as Man*, by his manifeſtation in the fleſh; Concerning which we may obſerve,
   1. The certainty of it; as being,
      1. *Seene and heard.* v. 1.
      2. *Often ſeene and heard.* v. 3. by men who were,
         1. No lyars:
         2. But Of ſufficient credit and repute, even the Apoſtles themſelves. *ibid.*
   2. The publication of it to others; as being a thing neceſſary to be knowne. v. 3. 5.
   3. The benefit by it;

1. Communion

1. Communion and fellowſhip; Not onely,
   1. With godly men. v. 3.
   But
   2. With God himſelfe, and his Sonne Chriſt Jeſus. *ibid.*
2. Joy; whereof,
   1. The *quality*; which is a ſenſe and apprehenſion,
      1. Of Gods great goodneſſe in ſending his Sonne to take our vile nature.
      2. Of the great comfort (in all afflictions) by it.
      3. Of peace of conſcience.
   2. The *quantity* and extent of it; which is *fulneſſe of joy.* v. 4.

3. Forgiveneſſe of ſinnes.
   1. The neceſſity of it; becauſe all men are ſinners: for he that out of pride doth ſay, that he hath no need of pardon, is
      1. A lyar himſelfe. v. 8.
      2. Doth give the lye to God, who hath ſaid that all are ſinners. v. 10.
   2. The way to obtain it; which is, true, hearty, ſincere and ſpeedy confeſſion. v. 9.
   3. The certainty of obtaining it, if we uſe ſuch confeſſion.
      1. Becauſe God hath promiſed it.
      2. Becauſe he will be *as good as his word*: he will be *faithfull* to performe his promiſes. *ibid.*

4. The partakers of that great benefit, *viz.* communion with God, joy and forgiveneſſe of ſinnes; which are,
   1. Not the unregenerate and habituall ſinners, who live in darkneſſe. v. 6.
      1. Of *ignorance.*
      2. Of *ſinne.*

   But
   2. The regenerate, and ſuch as live a new life, who walke according to the light which is given them;
      1. Of *knowledge.*
      2. Of *grace*; for there is no *juſtification*, (*i.*) pardon of ſinnes, without *ſanctification*, (*i.*) holineſſe of life. v. 7.

CHAP. II.

1. Of *Gods dealing with us*; concerning which he tels us (to prevent miſtakes) that he doth not write to them of Gods great mercy;
   1. To encourage *wilfull ſinners*, v. 1. for ſuch ſhall have no benefit of his mercies. v. *ibid.*

   But
   2. To comfort ſuch as ſinne out of *weakeneſſe* and infirmity; for whom Chriſt is,

1. A *Mediatour*, and a pleader in their behalfe. *ibid.*
2. A *powerfull Mediatour.*
   1. Becauſe he is the Judge his Sonne.
   2. Becauſe he is righteous. *ibid.*

2. Of *our dealing with God*; where he ſheweth the ſigne and marke to know a true faith by: which is not;
   1. A *bare verball profeſſion* to keepe his Commandments:
      But
   2. A *reall practice of them*; v. 3. for they that boaſt of *knowing* him by faith, and breake his Commandments, are,
      1. Hypocrites.
      2. Deceivers of the people. v. 4.

   Who doe not
   1. Abide in Chriſt.
   2. Are not,
      1. United to him by faith: Becauſe
      2. They are not like unto him in holineſſe. v. 5,6.

3. Of our carriage in this life;
   1. Towards *men in the world*; who are,
      1. Our brothers which are ſo; either,
         1. By *nature*; ſo are all men in the world brothers in reſpect of *Adam*.
         2. By *profeſſion*; as being of the ſame Religion; ſo Chriſtians are: whom we are enjoyned, Not onely,

1. *Not to hurt*:
   But
2. *To help*, in feeding the hungry, cloathing the naked, &c. as being engaged to doe it by a Commandment; which is no upstart and new Commandment:
   1. In respect of substance; for even in the Old Testament, under the Law, they were commanded to love their Brothers:
      But
   2. In respect of the manner of propounding it, and renewing it in the New Testament. v. 7.

2. Who are seducers and false teachers.
   1. *Whom he* describeth, in shewing
      1. What they *were*, (*i.*) men who were of the Church meerly in shew and outward appearance. v. 19.
      2. What they *are*; such as denied the Godhead of Christ, and Redemption by him. v. 22.
   2. *Against whom* he encourageth those he writeth to, as being well armed and fortified against them by the gifts of the Holy Spirit (which he compareth to an *unction*, v. 20.) as sound *knowledge of all things*: Not

1. Ab-

1. Absolutely:
   But
2. Necessary, to keepe them from being seduced; so that he did not give them this Caution against seducers:
   1. To instruct them in what they did not know:
      But
   2. To confirme them in what they did know. v. 21.
      And
   3. To exhort to persevere in doing so; and to sticke close to the Christian Religion they had received. v. 28.

Because thereby,

1. They would rejoyce at the day of judgement, whilst others doe tremble, v. *ibid.*
2. They would shew themselves to be no bastards, but true Sonnes of God, renewed after his image in holynesse. v. last.

2. *Towards the things of the World*; which are,
   1. *Pleasures of the flesh.* v. 16.
   2. *Profits.*
   3. *Power and honour*; all which he
      1. Alloweth them,
         1. *To possesse.*
         2. *To enjoy.*
      2. Forbiddeth them to be enamoured with men, or to put confidence in them, v. 15. because they are
         1. Of the world, and not of God.
         2. Of a short continuance. v. 17.

CHAP. III.

1. *Gods love to us*;
   1. In giving us the title and priviledge of being his ſonnes; Not,
      1. By *nature*; for ſo onely Chriſt is:
      But
      2. By *adoption*. v. 1.
   2. In giving us a hope, by this adoption, of a glorious appearance, and the enjoyment of the *beatificall ſight* and viſion of him, and of his being. v. 2.
      1. Like to him in *glory there*;
      If
      2. We be like to him in *holineſſe here*, v. 3. in not committing ſinne wilfully, and thinking it to be a light matter; which is,
         1. The breach of the Law. v. 4.
         2. The worke not of God, but of the Devill, v. 8. which Chriſt came to deſtroy, by taking away,
            1. *The guilt of it by his bloud.*
            2. *The polution of it, by his Spirit* ibid.

2. *The worlds hatred of us*; whereof,
   1. The cause; which is,
      1. The ignorance of God and godlineſſe. v. 1.
      2. The innocence and righteouſneſſe of the godly; for *Abel* was hated of *Cain* for his righteouſneſſe. v. 12.
   2. The antiquity of it, (which ſhould make us thinke it no ſtrange thing) in being a thing practiſed from the beginning of the world; as appeares by the murther of *Cain*. ibid.

3. The difference betwixt the godly and ungodly in this life, (whereby may eaſily be *ſeene the ſignes and markes of regeneration and unregeneration*) for the ſinnes of the godly are not,
   1. *Sinnes of wilfulneſſe*, committed
      1. *Out of malice.*
      2. *Out of cuſtome.*
      3. *Out of delight*; for ſuch are the ſinnes of the ungodly.

      Becauſe,
      1. The godly *are in Chriſt.* (*i.*) are united to him by faith. v. 6.
      2. Are regenerate, and *borne* of God. v. 9.
      3. Have the *ſeeds* of ſpirituall graces in them, to reſtraine them from ſuch ſins. *ibid.*

      But
   2. *Sinnes of weakneſſe*, and infirmity; which they commit partly,

1. *Out of ignorance.*
2. *By being ſuddenly ſurprized with temptations.*
3. *Contrary to their owne purpoſes and endeavours.*

4. Of Brotherly love, and in it,
   1. The kinds of it; which are,
      1. *Loving words*, which are good.
      2. *Loving deeds*, which are better.
      3. *Loving thoughts* in the heart, which are the beſt of all, v. 18. if this kind of love be wanting, the other two will be to no purpoſe. And if
         1. We be judged of hypocriſy, and want of charity by the heart. v. 20.
         2. We cannot Eſcape the judgement of God, who knoweth the ſecrets of our hearts. *ibid.*
   2. The benefit of it.
      1. *To others*, in ſupplying their wants, eſpecially thoſe of our owne profeſſion. v. 17.
      2. *To our ſelves*; which is an aſſurance of our regeneration, which is a paſſing from the *death* of ſinne to the life of righteouſneſſe. v. 14.
      2. Of our being no Hypocrites. v. 19.
5. Of Gods Commandments.
   1. Their ſumme, comprehended in two words;
      1. *Faith in Chriſt Jeſus.*
      2. *Love of our brethren.*
      } v. 23.
   2. Their reward for keeping them.
      1. The grant of all our prayers. v. 22.
      2. An intereſt in Chriſt, who (if we keepe his Commandments) will
         1. Dwell in us. v. 24.
         2. Diſcover to us, that he doth dwell in us, by the teſtimony of the Spirit. *ibid.*

CHAP.

CHAP. IV.

1. Concerning faith in matters of Religion; wherein he exhorts them,
   - 1. Not to be too rash in believing every doctrine they heare. v. 1.
     But
   - 2. To examine every thing; Not
     - 1. By the rule of their owne fancies and humours:
       But
     - 2. By the touchstone of Gods holy Word. v. ibid.

2. He sheweth,
   - 1. What doctrines
     - 1. Are true, and to be adhered to, *viz.* the doctrine of salvation by Christ Jesus. v. 2.
     - 2. Are false and hereticall; which are such as denied the Divinity and Incarnation of Christ. v. 3.
   - 2. The natures and conditions of the *venters* of such doctrines: They are such,
     - 1. As have not the spirit of *inspiration and revelation which they boast so much of.* v. ibid.
     - 2. As are *worldly* minded. v. 5.
     - 3. As are *fleshly* minded; And
       - 1. Preach sensuall things, pleasing to flesh and bloud, as licentiousnesse of life. v. *ibid.*
       - 2. Have sensuall Auditours. v. *ibid.*

3. He

3. He doth comfort them against such Heretickes, by telling them that they are such as have overcome the subtilties of them; Not
   1. By their owne strength and power:
   But
   2. By the wisedome of God; whereby they are enabled to discover the falshood of such Heretickes.
   And
   3. By his power; whereby they become Conquerours. v. 4.

2. Concerning
   1. *Gods love* to us; wherein observe,
      1. The extent and greatnesse of it;
         1. In loving us first. v. 19.
         2. In expressing this love; Not onely,
            1. In giving us the creatures for our use and service, and *preservation* and good of *our bodies*:
            But
            2. In giving up his deare and onely Sonne for the *salvation* of *our soules*. v. 9.
   2. *Our love* to our neighbours;
      1. Because God loveth us. v. 11.
      2. Because we cannot love him againe, unlesse we love our brethren. v. 20.

CHAP.

CHAP. V.

1, *Of Faith.*
- 1. Its fruits; which are,
  - 1. Regeneration and newnesse of life; whereby the Regenerate,
    - 1. Beare Gods image. v. 1.
    - 2. Have a freedome,
      - 1. From wilfull sinning, and making a trade of sinne. v. 18.
      - 2. From being, if not
        - 1. Assaulted.
        - Yet
        - 2. Overcome by Satans temprations. v. *ibid.*
    - 3. Obtaine victory over the world, v. 4. when it doth either
      - 1. *Flatter with prosperity*;
      - Or,
      - 2. *Threaten with persecution.*
  - 2. A strong confidence of obtaining the grant of those prayers which we shall offer up to God at any time. v. 14.
    - 1. For *our selves*, if they be not made
      - 1. According to our own vain and wicked desires:
      - But
      - 2. According to Gods blessed will, which should be the rule of all our prayers. v. 15.
    - 2. *For others*, when we pray for the pardon of their sinnes; so as they be not such sinners as doe not

1. Sinne

1. Sinne against the Holy Ghost. v. 16.
   1. *For which* God will give *no repentance.*
   2. *To which*, for want of repentance, he will give *no pardon:* But
2. Onely commit such sinnes whereof
   1. *They may*;
   2. *They doe* repent. v. 16.

2. *Of the object of faith.*
   1. Jesus Christ.
   2. The promises of God concerning him.
   3. The fulfilling the types of the Ceremoniall Law in him; As,
      1. The types of *sacrifices by bloud*, in his freeing us from the guilt of sinne by his death.
      2. The types of *washing*, in his freeing us from the *polution* of sinne by the Spirit.
   4. The certainty of Christs being on earth to be our Saviour, because we have proofe and evidence for it, and that of three Witnesses; which is, Not
      1. Of men, though that were sufficient by the Law of *Moses:* But
      2. Of the Holy Trinity. v. 7.
         1. *Of God*, by a voice from Heaven.
            1. At his *Baptisme.*
            2. At his *Transfiguration.*
         2. Of *Christ* himselfe:
            1. By his *doctrine.*
            2. By his *miracles.*
         3. Of the *Spirit*, perswading the truth of it:
            1. In the *Word of God.*
            2. In the *consciences of men.*

3. Of

3. Of *Brotherly love*; the cause whereof is,
   1. The love of God, whose image they beare. v. 1.
   2. Love of his Commandments; which doe,
      1. Enjoyne us to love others. v. 2, 3.
      2. Are easy to be performed; because by the Spirit we have both
         1. *Will.*
         2. *Power* to keepe them. v. 3.

4. *Of our service to God*, who hath beene so loving to us, in giving us his Sonne to save our soules; which must be,
   1. *Religious*,
      1. In *Spirit.*
      2. In *Truth.*
      And not
   2. *Superstitious*, in carved images, under the faire pretences of representing him, who is a God of a Spirituall Essence. v. 21.

The

The Analyſis of the 2. Epiſtle generall of Saint JOHN.

CHAP. I.

This Epiſtle was writ to a *Lady*; wherein,

1. The Commendation *of her:*
   1. *Generally*; in being called a Lady *Elect*: either,
      1. Becauſe others did *probably* thinke her ſo for her many virtues, as charity, hoſpitality, &c.
      Or
      2. Becauſe the Apoſtle did *certainly* foreſee her to be in the ſtate of ſalvation, by the inſpiration of the Spirit. v. 1.
   2. *Particularly*; for the good education, and bringing up of her Children in the true Religion, v. 4. whereby ſhe preſerved them from thoſe hereſies which many others were fallen into.

2. The

2. The love and affection which was borne *to her*, both from himſelfe and others, v. 7. and herein we may obſerve,
   1. The grounds of it; which was not
      1. Her beauty, honour, and riches:
      But
      2. Her Religion; for ſhe was loved *for the truths ſake*. v. 2.
   2. The fruits and effects of the love which the Apoſtle bore to her; which were,
      1. Joy for her Childrens good proficiency, and increaſe in Religion. v. 4.
      2. An *Exhortation* to her to joyn *love* with her *faith*; wherein he telleth her, that his doctrine of Chriſtian love is
         1. *No new upſtart doctrine* of his own invention. v. 5. But
         2. Such as was taught by the Apoſtles themſelves from the beginning of the preaching of the Goſpell. *ibid.*
   3. A *Caution* to her, to take heed
      1. Of the dangerous *doctrine* of Heretickes, who denied
         1. The *Incarnation of* Chriſt.
         2. The *Redemption by* Chriſt. v. 7.
      2. Of the dangerous *company* of Heretickes. v. 10.

1. Becauſe

- 1. Becauſe they were deceivers, cheats and coſeners, able to deceive well grounded Chriſtians, if they did not look to themſelves. v. 7.
- 2. Becauſe if they did not perſevere in that courſe they had begun, but ſhould unhappily be miſled by Heretickes, there would be a loſſe
  - 1. Of all his pains taken with them.
  - 2. Of all that ever they had done, and ſuffered for Chriſt.
  - 3. Of that reward which God will give to perſeverers. v. 8.
- 3. Becauſe by being familiar with them, they would ſinne,
  - 1. *By encouraging them in their ſinnes.*
  - 2. *By giving ſcandall to others.* v. 11.

3. An Apology and excuſe for the ſhortneſſe of his Epiſtle. v. 12.

The

The Analysis of the 3. Epistle Generall of Saint JOHN.

1. He expresseth,
   1. His affection to *Gaius* the *Host* at *Corinth*; which was not,
      * 1. Fained and *complemental*:
        But
        2. Reall and *true*; as appeares by his hearty prayer for the health of his body, answerable to the health of his soule, v. 2.
        Which consisted,
        1. In *a joyfull communion with God.*
        2. In *a chearfull peace of conscience.*
   2. His Commendation of him for his great hospitality; whereof,
      1. The ground, and cause of it; which was, Not
         1. Vaine-glory;
         But
         2. A lively faith; in that whatsoever he did in this kind, he did it *faithfully*. v. 5.

2. The extent of it; which was, Not onely
   1. To the brethren of his owne profession, as *Christians*, who were persecuted for the Gospell. v. 7.
   But
   2. Even to strangers, as *men*. v. 5.

2. He encourageth him to continue in his hospitality, by telling him,
   1. The thankfulnesse of those that were relieved by it; which they expressed, by making a publique report of it before the Church. v. 6.
   2. The acceptablenesse of it to God, as being done after a *godly* sort. *ibid.*
   3. The generall duty of all Christians, to relieve those that are in distresse. v. 8.
   4. The hospitality of *Demetrius*, as a fit example for him to follow, v. 11. who hath
      1. A *good* report, both
         1. Of others.
         2. Of himselfe.
         } v. 12.
      2. A *true* report; as being of the *truth it selfe*. ibid.

3. Sheweth his disaffection to *Diotrephes*, a *Minister* at *Corinth*; wherein,
   1. The cause of it; which was his want of charity to the distressed brethren, v. 10. and of this uncharitablenesse in *Diotrephes*, observe,

1. The

1. The cauſe of it; which was, ambition, v. 9. he would not have the brethren reſpected, leaſt their reſpect ſhould leſſen his reſpect amongſt them.
2. The aggravation and hainouſneſſe; in that he was not onely
   1. Uncharitable himſelfe:
   But
   2. Hindred the charity of others. v. 10.
2. His intention to exerciſe his authority, in *calling him publiquely to queſtion for it.* ibid.

4. He concludeth his Epiſile, with an Apology (as in the former) for the ſhortneſſe of it. v. 13, 14.

The

The Analyſis of the Epiſtle generall of Saint Jude.

1. The Parties to whom this Epiſtle is writ; which are,
   Not
   1. Particular men, or Churches, as thoſe to whom the other Apoſtles writ:
   But
   2. All men whatſoever, that are
      1. *Inwardly* ſanctified by the Spirit. v. 1.
      2. *Outwardly* called by the practice of the Word. *ibid.*
2. His care of their ſalvation;
   1. In writing to them of a weighty matter, concerning the ſalvation of their ſoules.
      1. To diſcharge his duty; *For* (ſaith he) *it is needfull for me to doe ſo.* v. 3.
      2. To forewarne them to be conſtant, and to keepe cloſe to the faith: Which is not here meant,

1. A *justifying faith*:
But
2. The *doctrine of the Gospell*, which is the object of it. v. 3.

2. In not neglecting the fit season and opportunity of writing, when Heretickes began to stirre themselves: whom (that they may the better avoid) he doth

1. Shew the wickednesse and abhomination,

1. Of their *Tenents and Doctrines*; which was,
   1. The denying of the Godhead of Christ.
   2. A preaching of licentiousnesse of life, under the pretence of *Christian liberty*. v. 4.
2. Of *their lives*.
   1. In generall; as being men,
      1. Who were not loved by God:
      But
      2. Let to their owne wayes, and permitted by his divine providence to fall into those damnable opinions. v. *ibid.*
   2. In particular;
      1. By comparing their sinnes with the sinnes of old; as,
         1. Their murmuring against Governours, with that of the Israelites, v. 6. and more particularly, with that of *Corah*, v. 11. the aggravation whereof appeareth, in that

1. They uſed their Governours worſe then *Michael* the Archangell did the Devill; for *Michael* did not raile againſt Satan. v. 9. Though
   1. He was greater then they, and had authority to doe it.
   2. Satan was worſe then the worſt of Governours.
2. They railed againſt them out of ignorance. v. 10.

2. Their contempt, not onely of Governours, but of Government it ſelfe, with that of the Angels that fell. v. 6.

3. Their uncleanneſſe and beſtiality, with that of *Sodom* and *Gomorrah*. v. 7.

4. Their covetouſneſſe, in venting their hereſyes meerly for gaine, with that of *Balaam*, v. 11. and reſpecting and admiring men more
   1. For their *outſide riches* and greatneſſe, to advance their fortunes. v. 16. Then
   2. For their *inſide holineſſe*.

2. By ſhewing,

1. The hypocriſy of their carriage, in making a ſhew of more learning and piety then they had; in being men
   1. Of faire pretences and promiſes.
   2. Of no performance; and for this reaſon they are compared unto
      1. The *clouds*, that promiſe raine, but yeild none. v. 12.
      2. To *wels* without water, and *trees* without fruit. *ibid.*

2. Their gluttony and drunkenneſſe, without feare.
   1. Of offending God *by it*.
   2. Of being aſhamed amongſt men *for it*. ibid.

3. Their

3. Their frothy and rotten diſcourſe which they *belch out*, as the *Sea doth mire and dirt*. v. 13.
4. Their fickleneſſe and inconſtancy, running from one opinion unto another, like *Planets*, that obſerve no *regular motion*. ibid.

2. To diſſwade them the more to forſake Heretickes, he further ſheweth
   1. The diſgrace of being in their company, and having any familiarity with them, as being *blemiſhes to their company*, eſpecially in their feaſts, as *ſpots from fat and liquor are to garments*. v. 12.
   2. Their puniſhment;
      1. From the *example* of Gods juſtice upon the like ſinners; as the Iſraelites, the Angels, thoſe of *Sodom* and *Gomorrah*, &c.
      2. From the *certainty* of Gods judgement upon them at the day of judgement; the certainty of which day appeares by the prophecy of old by *Enoch*, who foretels
         1. The coming of Chriſt to judgement. v. 14.
         2. The pomp and ſtate of his coming, (*i.*) with Angels waiting upon him. *ibid.*
         3. The dreadfull ſentence that will be paſſed by him,
            1. Upon *ungodly deeds*. v 15.
            2. Upon *bitter and railing ſpeeches*;
               1. Againſt Magiſtrates.
               2. Againſt the myſteries of Religion. *ibid.*

Laſtly,

Lastly, He concludeth with praising God,

1. *For his power*; which can
   1. Keep them from backsliding and Apostasy. v. 24.
   2. Present them at the day of judgement:
      1. Without *fault*. v. *ibid.*
      And
      2. Without *feare*, because without fault; so that his presence which will be
         1. *Dreadfull to great sinners.*
         Will be
         2. *Joyfull to them.* v. *ibid.*
2. *For his wisedome*, v. 25. which is
   1. Excellent; above all humane wisedome, confounding the wisedome of the wisest.
   2. Perpetuall; shewing it selfe at all times, when as the wisest man upon earth is not wise allwayes.
3. *For his goodnesse*; in using
   1. *His power* for our good; in
   2. *His wisedome* that he is our *Saviour.* ibid.

FINIS.